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Volumes 1 and 2 of:

Exploring disruptive contexts and their
effect upon incivility within the nursing
student-lecturer relationship in higher
education.

DAVID CHRISTOPHER MORNING

Professional Doctorate

December 2014

Vol. 1

Exploring disruptive contexts and their effect upon incivility within the nursing student-lecturer relationship in higher education.

“I was enjoying the session until the lecturer threw a wobbler”

DAVID CHRISTOPHER MORNING

A thesis submitted in partial fulfilment of the requirements of the University of Northumbria at Newcastle for the degree of Professional Doctorate

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ABSTRACT

This thesis explores the role of disruptive contexts and their effect upon incivility within the nursing student-lecturer relationship in higher education. Incivility has been growing exponentially, with evidence of a blame culture, polarising and disempowering both groups. Shifting the focus from attribution to contextual understanding was perceived as an empowering strategy which enabled the exploration of incivility, without apportioning blame. This was achieved through the facilitation of meaningful dialogical relationships.

Utilising principles emanating from the critical theory paradigm, the Habermasian Ideal Speech Situation was applied. A triangulated approach of collaborative action research (CAR) and interpretive phenomenology provided the methodological underpinnings and method. This was delivered through a programme of six interactive workshops and individual semi-structured interviews, equally involving students and lecturers, facilitated within emancipatory reflective spaces (ERS), a term unique to the study.

The promotion and facilitation of internal and external dialogues allowed for both self and group reflection. This collaborative approach enabled the development of power sharing which had to be built upon authentic relationships and not compromised by “illusion” and tokenism. Findings focused upon “looking beyond the obvious” contextual behaviour, which led to a deeper understanding of the fluid role of context in relation to incivility. This provided the conceptual underpinning for a contextual intervention framework, identifying individual, classroom and organisational approaches for minimising and coping with its devaluing effect.

This research is important, as through the establishment of ERS students and lecturers developed collaborative and meaningful relationships, based upon mutual respect, authenticity and genuineness. These empowering spaces enabled them to freely explore the notion of disruptive contexts which in turn led to a deeper and conceptual understanding of the cause, effect and management of incivility. This conceptualisation and the associated interventions are both applicable to academic settings and are potentially transferable into the professional practice context.

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Professional Doctorate Declaration

I declare that the work contained in this thesis has not been submitted for any other award and that it is all my own work. I also confirm that this work fully acknowledges opinions, ideas and contributions from the work of others.

Any ethical clearance for the research presented in this thesis has been approved and granted by the Faculty of Health and Life Sciences Ethics Committee.

I declare that the Word Count of this Thesis is 62,300

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Date: 25th November-2014

ABBREVIATIONS AND MEANING

AR.....	Action Research
CAR.....	Collaborate Action Research
CAT.....	Communicative Action Theory
CF.....	Contextual Fluidity
CIF.....	Contextual Intervention Framework
DB.....	Disruptive Behaviour
DC.....	Disruptive Contexts
ERS.....	Emancipatory Reflective Spaces
FE.....	Further Education
GT.....	Guidance Tutor
HE.....	Higher Education
HEA.....	Higher Education Academy
HEE.....	Health Education England
IC.....	Internal Context
IP.....	Interpretive Phenomenology
IPA.....	Interpretive Phenomenological Analysis
IPR.....	Immediate Primary Reflection
ISS.....	Ideal Speech Situation
IT.....	Information Technology
NMC.....	Nursing and Midwifery Council
NSS.....	National Student Survey
NUS.....	National Union of Students
OED.....	Oxford English Dictionary
PBE.....	Pivotal Basic Essentials
SR.....	Secondary Reflection
TR.....	Tertiary Reflection
VAT.....	Value Added/Adding Teacher

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1. INTRODUCTION

1.1 Rationale

This thesis is an aspect of an ongoing journey, reflecting the varied experiences and encounters that have become integral constructs of my learning and teaching. A retrospective approach sets the current context with a critical incident representing the starting point, igniting my interest in disruptive behaviour within higher education (See table 1 on next page). The subjectivity of the individual's experience is then identified, before focusing upon two local research studies which shaped my emerging conceptual awareness. This leads on to the link between incivility¹ and my concept of “disruptive contexts”, being reflected in the title and main aim of the thesis which is to explore;

“...disruptive contexts and their effect upon incivility within the nursing student-lecturer relationship in higher education”.

In capturing the “effect” the integral role of collaboration involving both nursing students and lecturers is emphasised. Action research and interpretive phenomenology are adopted as the methodological underpinning and research method respectively and Jurgen Habermas's (1984, 1987) communicative action theory provides a theoretical framework for the workshop programme. A concise overview of the chapters precedes the introductory conclusion, where a table of the research aim and associated questions, which have been identified individually within the content, is provided. And as highlighted the critical incident can be read on the following page.

¹ See chapter four.

Table 1. "Throwing a Wobbler"

"I was enjoying the session until the lecturer threw a wobbler"

The above comment was evaluative feedback from a learner attending a teaching session I delivered whilst on a PG Dip. in teaching, approximately 12 years ago. I had been delivering a seminar on empowerment to a group of 25 mental health nursing students, within a HE setting. The following critical incident has been a watershed in my career and laid the foundations for this doctorate study.

Having prepared well, whilst I was endeavouring to engage with the cohort, I noticed that a student was almost falling asleep at the back of the room and one or two others seemed to be more interested in having their own alternative conversations. The irony had not been lost on me that I was feeling disempowered due to this perceived behaviour whilst espousing the importance of empowerment in mental health nursing. This continued for about 3-4 minutes and then interrupting the session I shared my feelings and concerns with the group. The inattentiveness stopped immediately and I was met with a mixture of surprise, irritation and positive nodding. Trying to keep myself calm, being aware of increasing anxiety levels, I articulated my disappointment with some members of the cohort. I then asked those who were not interested in the focus of the session not to come back after the break, as it was distracting to both myself and I believed, the other learners. The cohort then left, leaving me to reflect upon my strategy. Undoubtedly I felt challenged, threatened and very uncomfortable, but I believed I'd done the "right thing" although I thought to myself it "can be a lonely place being a lecturer".

The 15 min. break seemed to take much longer to pass and as they returned, to my relief all of the cohort were present. The latter session was delivered and there was no repeat of the perceived disruption that I had encountered earlier. After finishing one or two students approached and thanked me both for the delivery and the intervention. This, to a certain extent validated my actions, although I still was uneasy postulating as to whether my behaviour had been both appropriate and necessary. Handing out evaluation forms with a simple Likert scale, students were invited to make comments on the session. The feedback had been extremely interesting. Certain students had rated it 8-9 out of 10, whilst others had given it 2-3. Some had written saying they were thankful that I had intervened, as this appeared to be an on-going problem with the cohort. Others were less positive, one writing that they had been "*as good as gold*" and the infamous "***I was enjoying the session until the lecturer threw a wobbler***" was now to become part of my teaching history. In effect the responses and relative perspectives had been polarised.

Primarily the incident had been perceived as disempowering and the intervention had been based upon this premise. Being well prepared and enthusiastic, there had been an expectation that this would have been reciprocated by the students. I was challenged to question the constraining effects of this assumption and its bearing upon how the incident had been interpreted. By exploring and challenging this, I had the opportunity of developing "*a more inclusive, discriminating, and integrating perspective*" (Mezirow 1991, p167).

My teaching practice has been influenced by the seminal work of Knowles (1980, 1984) on "andragogy". This andragogical approach is predicated upon collaborative teaching approaches, founded upon the development of respectful and trusting

relationships. As a role model, the teacher demonstrates respect for students and there is an attempt to share power, involving the learners in any decision making processes. The principles are inherently positive and I believed that it had been my responsibility to engage all the learners, especially those appearing to be disinterested. Ironically, were these “andragogical” approaches being imposed without actively collaborating in a meaningful way? As a consequence, were certain students becoming alienated and consequently disengaging from the learning process? Accordingly, were we increasingly becoming polarised in our views and both attributing the cause, effect and the blame, to one another?

“Throwing a wobbler”, in the vernacular, probably meant that the individual had perceived that I had lost my “cool” while attempting to manage the situation. Reflecting upon the intervention, there had been a degree of tension, although intrinsically I believed that my manner had been assertive and respectful, values espoused in the actual session on empowerment. This contrary feedback led me to realise that disruptive behaviour and its associated responses can be very much in “the eye of the beholder”. With this dichotomy in the feedback there was a need to question my conceptual perspective (Schön 1983). Boyd and Fales (1983, p100-101) capture this process succinctly seeing it as a:

“Process of internally examining and exploring an issue of concern, triggered by an experience, which creates and clarifies meaning in terms of self, and which results in a changed conceptual perspective”.

This internal perspective and the personal exploration of the incident ignited a spark and I began to realise the significance of our subjective experience.

1.2 In the eyes of the beholder

This subjectivity was reflected in the feedback which had challenged my perspectives and consequently this experience and anecdotal evidence from teaching colleagues on disruptive behaviour, led to my Masters research (MEd), asking:

“What are nurse lecturers’ experiences of disruptive behaviour in the classroom when teaching nursing students?”

This was a small qualitative study, specifically using an interpretative phenomenological methodology circa 2001. Targeting six nurse lecturers (my professional background being mental health nursing), the design involved the use of

unstructured interviews. From the findings, attribution and blame were concepts that surfaced, with respondents being inclined to internalise the causes. Inexperience was cited as a variable, when a teacher might be inclined to “blame” themselves, as opposed to the student group. Here self-esteem was a factor, with a positive sense of self having a bearing upon how objectively the behaviour was interpreted. Some lecturers prioritised their teaching agendas, where others valued the concept of equity, actively involving the students in the planning and delivery of sessions (Knowles 1980, 1984, McManus 1995). This study had not taken into account the views of students; however a later “local” study did explore their perspectives.

1.3 Student and Lecturer perceptions

Gannon-Leary (2008) conducted a survey on disruptive behaviour at a large University in Northern England and offered up a wide ranging definition of disruptive behaviour:

“Anything that interferes with student learning and the delivery of teaching that enables or facilitates student learning”.

It was carried out at the request of student representatives, having raised the issue during a staff-student consultative committee. Consequently two questionnaires were produced, targeting both groups. A total of 132 students and ninety seven staff questionnaires were returned. Later, interviews were conducted with thirteen students and fifteen staff. There were differences in the perceived effects of disruptive behaviour with students being more concerned with repeated student interruptions, talking loudly, and the asking of confrontational questions. Alternatively lecturers were perplexed by students reading magazines in class and other disruptions involved the use of mobile phones, sound leakage from MP3 players, eating, drinking and sleeping in the classroom (Reik & Crouch 2007; Clark & Springer 2007a; 2007b; 2010; Clark 2008c).

From a societal perspective, lecturers postulated that less value was being attributed to good manners, in effect being civil. This general lack of respect, especially for authority figures, was linked to a lack of discipline at home being mirrored in HE. This was exacerbated by the widening participation, with some students being the first person from their families to enter HE, having a limited understanding of what to expect within this context (Luparell 2005; Jones & Philp 2011; Altmiller 2012).

Practically increased numbers led to larger classes, lessening the opportunity of lecturers engaging directly with the individual student.

Following the survey, the University Learning & Teaching Academy published an in-house guide on managing disruptive behaviour². This was developed in conjunction with the students' union and reflecting both the concerns of staff and student representatives alike, the University's learning values statement was an integral inclusion (Bayer 2004; Clark & Springer 2007a, 2007b; Suplee et al 2008; Altmiller 2012).

This initial critical incident and the review of the two research studies had a significant impact upon my thoughts and practice and have shaped my approach to this thesis accordingly. Now I will explore my emerging conceptual awareness, before focusing upon the concepts of incivility and my personal notion of "disruptive contexts". The importance of collaboration is then linked to the methodological underpinnings of the study, being directly related to the chosen theoretical framework of the Habermasian Communicative Action Theory (CAT). This is preceded by a concise overview of the chapters, concluding with the aim and associated questions.

1.4 Emerging conceptual awareness

Following the critical incident I questioned my own preconceived ideas about disruptive behaviour and how students and lecturers were affected by it. The role of attribution and blame had been highlighted and there was an increasing recognition that some individuals were becoming polarised in their views, creating a "them and us" situation. This was damaging to the learning and teaching process, negatively affecting engagement and the self-confidence of both groups.

The Gannon Leary (2008) survey acknowledged the societal and cultural backgrounds of students coming into higher education and Mann (2008) highlights this interrelationship between the various contexts that situate and incorporate the teaching and learning experience within HE. The subjectivity of an individual's experience and how they interact and relate to their world had been fundamental to both my professional mental health and teaching careers. As individuals, I believe that our lives and experiences are shaped by the relationships that we develop and these relationships are in turn moulded by the contexts which surround us at a given

² This was informed by the Gannon Leary survey as well as my personal unpublished research.

time. Accordingly we establish relationships with those that are around us and relate to the contexts which surround us and these are influenced by what is inside us.

In exploring the subjectivity of experiences (Lopez et al 2004; Frank 2006; Quinn and Hughes 2007) and the role of context, a methodology, method and a research design is required which enables the exploration of the contextual and individual (subjective) perceptions of the participants. This needs to accommodate their experiences, interactions with one another and the contexts which surround them, especially in relation to disruptive behaviour and incivility. This contextual perspective has been utilised by Mann (2008) in her exploration of study and power within HE (this is explored later in the study). However at this stage a rationale and justification for adopting the term “incivility” will be provided and the concept of “disruptive contexts” introduced and this invites the first research question:

“How do students and lecturers perceive the role of context in relation to incivility?”

1.5 Incivility and “disruptive contexts”

“Incivility” has been adopted as an umbrella term which accommodates uncivil classroom behaviour, academic misconduct and bullying. It is a commonly used term within nursing in North America, but is in little use within the United Kingdom³. This research study will enable the exploration of incivility, using an approach that shifts the focus away from blame. This can be a negative and disempowering construct and by adopting and applying the concept of “disruptive contexts” this objective can be achieved. Uncivil behaviour can be linked to wider societal and cultural contexts (Gannon Leary 2008; Jones & Philp 2011) and Mann (2008) explores this contextual perspective through the adoption of a contextual framework, (see chapter three). Exploring the role of contexts and their relationship to incivility, shifts the emphasis away from blame and attributed behaviour, to the potential disrupting effect of contexts and their role in causing incivility. Thus the key conceptual approach to this study becomes that of disruptive contexts and the second question asks;

“What effects can these contexts have upon them as individuals and the student-lecturer relationship?”

³A rationale for this is provided in the literature review, where American literature and studies from the UK are explored.

Studies have explored the views of lecturers and students in relation to incivility (Clark & Springer 2007a, 2007b; Gannon Leary 2008) but none appear to have involved both groups actively together in the research process. This study will utilise a collaborative approach, culminating in a final interactive workshop bringing both groups together to explore incivility.

1.6 Collaborative approach

Action research (AR) brings together the four elements of action, reflection, theory and practice (Reason and Bradbury 2008). The action, in this study, takes place in a workshop programme, where the participants (students and lecturers) are invited to reflect upon issues, extrapolated from the literature review on incivility and more importantly, from their personal contributions.

Previous studies on incivility (Lashley & De-Meneses 2001, Luperall 2004, 2007, 2011; Clark & Springer 2007a, 2007b, Clark 2008a, 2008b, 2008c; Gallo 2012 & Robertson 2012) have never adopted an AR approach and this makes the study unique in providing this methodological approach to inform the existing body of knowledge, intending to bring about positive individual and organisational change (Bayer 2004; Clark & Springer 2007a, 2007b; Suplee et al 2008; Altmiller 2012), adding to the body of knowledge in this field (Coghlan & Shani 2005).

An interpretive phenomenological approach has been used to complement AR (Heidegger 1962; Crist and Tanner 2003; Lopez et al 2004; Frank 2006; Quinn and Hughes 2007) and the contextual focus provides a framework for the workshop programme (Mann 2008). The reflective element of AR will be facilitated through individual and group reflection, based upon the development of dialectical relationships. These relationships will enable the exploration of the following questions;

“What presenting behaviours do students and lecturers perceive as being uncivil within these contexts?”

And

“What strategies do they perceive as being effective in preventing or reducing incivility?”

The participants' experiences, in relation to their active involvement within the workshop programme, will be captured through an interpretative phenomenological design, where a sample will be interviewed. This triangulated approach adds rigour to

the research process and enables individual participants to express their personal perspectives on a collaborative experience.

1.7 Theoretical Framework

Mann (2008) refers to the work of both Bourdieu (1984, 1986, 1996) and Habermas (1984, 1987) grounding her discourse on power in HE within a critical theory paradigm and Bourdieu's notion of habitus and social capital has been used to explore issues associated with power within this study. The seminal work of Habermas (1984, 1987) and his communicative action theory has been used as a theoretical framework for the research workshop programme. Specifically, the notion of his ideal speech situation (ISS) provides both structure and guidance. This is complemented by the AR approach and the creation of "emancipatory reflective spaces"⁴ (ERS) for the participants as they engage with one another (Burchell & Dyson 2005) and the final research question in relation to this asks;

"How do students and lecturers define and perceive the role of power in relation to incivility and the respective contexts?"

The Habermasian perspective is explored in chapter three and now an overview of all the chapters is provided.

1.8 Concise overview of the chapters

Reflection and reflexivity are integral aspects of the research process and journey being fundamental elements of action research and interpretive phenomenology. Accordingly my personal engagement with the content is evidenced within all the chapters, of which chapter two and three lay down the theoretical and conceptual underpinnings of the study. Chapter four onwards to chapter nine focus upon the actual research process and the final two chapters outline key recommendations for practice and conclude the study respectively.

Chapter two explores my view of the world and this is linked to a discussion on two questions pertaining to the critical incident, reflecting my personal epistemological stance. The chapter equally focuses upon the chosen methodological approach of action research, reflecting the importance of the collaborative process to the study and explains the purpose of the emancipatory reflective spaces (ERS). The

⁴ Please see chapter two for the purpose of ERS.

Habermasian communicative action theory is then introduced as a theoretical framework and his concept of the Ideal Speech Situation is explored, being related directly to the establishment of the ERS.

Power is defined in chapter three and the concept of disruptive contexts (DC) is developed using Mann's (2008) contextual work to ground the discourse. The significance of the self in relation to the internal context is equally explored, before introducing Bourdieu's notion of social capital and habitus to the debate and its links to the concept of DC.

The fourth chapter reviews the literature on incivility and the concept is defined. A potential anomaly relating to terminology in the field is identified, before exploring causes, behaviour, effects, and management and coping strategies. This is followed by an exploration of the specific emerging concepts, with a particular emphasis on power, disempowerment and by association empowerment.

A rationale is given in chapter five for using CAR (reinforcing the integral active role that both students and lecturers played in the research) and the adoption of interpretive phenomenological approach to capture the lived collaborative experiences in the workshops. The cohesiveness of CAR and interpretive phenomenology as research partners is discussed before focusing upon the use of semi-structured interviews.

The sixth research design chapter provides a detailed overview of how the principles and approaches from the previous chapters were practically implemented in an ethical way. The ERS were grounded within the workshops promoting open and respectful relationships using the iterative nature of CAR to both generate and authenticate data.

The seventh chapter focuses upon the workshop findings and their discussion and analysis. It reports on the benefits of conducting a pilot workshop, allowing for the testing of data generation tools and from this a reflective framework, integral to the study, emerged. This reflective element was captured in the findings, where a number of key themes emerged from the data. These focused upon context and power, highlighting the importance of engagement through the development of empathetic relationships. The discussion and analysis explores the devaluing effects of incivility and the need to develop open and meaningful relationships to minimise

this. The concept of contextual fluidity emerged and this had an integral role to play in ascribing meaning to uncivil behaviour.

Chapter eight evaluates the lived experiences of the participants in the workshop programme, recognising and benefiting from the applied ERS. Consequently their perceptions and conceptions had changed as they now “knew” what incivility was. There is a personal critique of my involvement in the research, exploring my role as an insider and outsider. The chapter then summarises the key issues emerging from both the workshops and interviews, with a particular emphasis upon contextual fluidity and intervention frameworks.

The penultimate ninth chapter identifies the implications and recommendations for practice. Here the importance of the ERS is reinforced and the adoption of a contextual intervention framework as a strategy to minimise incivility, linked directly to the concept of contextual fluidity is explored. Specific interventions include the use of civility contracts, the development of a teaching module and enhancing the links with further education colleges.

The final tenth and conclusive chapter returns to the original aim and research questions and these are reviewed before exploring other components of a doctorate conclusion as identified by Trafford & Lesham (2008), including the research boundaries, contribution to knowledge and the transferability of the findings. The study concludes with a return to the beginning and my epistemological world view, which is explored in the following second chapter.

1.9 Summary

Research into the concept of incivility within the United Kingdom is in its infancy. North American studies have identified causes and effects and explored concepts such as empowerment, yet there is limited evidence of research involving the collaboration of both students and lecturers actively together.

The focus upon disruptive contexts is set within the HE setting, specifically exploring aspects of the student-lecturer relationship within nursing education. This reflects and recognises both my personal teaching role as a mental health nursing lecturer and the practice focus of a professional doctorate (Trafford & Lesham 2008). Whilst it is accepted that professional issues will have a bearing upon this relationship, the research focus is an educational one. However I have to be aware of both my

personal and the participants' professional identity. This has been an integral construct of my learning and teaching and of course will be equally reflected in the research participants as well. Therefore whilst the central focus is an educational one, the professional aspect cannot be separated and aspects of this such as the nursing curriculum (NMC 2008) cannot be ignored and this will be accommodated within the contextual approach (Mann 2008).

The key emphasis is upon the relationship between incivility and disruptive contexts (DC) grounded within the student-lecturer relationship, within HE. This shifts the behavioural focus of attribution from the individual enabling the exploration of the role of context in relation to perceived incivility and the aim and questions are consolidated in table two.

Table 2. Research aim and questions

<p style="text-align: center;"><u>AIM</u></p> <p><i>“Exploring disruptive contexts and their effect upon incivility within the nursing student-lecturer relationship in higher education”.</i></p> <p style="text-align: center;"><u>QUESTIONS</u></p> <p>1) <i>“How do students and lecturers perceive the role of context in relation to incivility?”</i></p> <p>2) <i>“What effects can these contexts have upon them as individuals and the student-lecturer relationship?”</i></p> <p>3) <i>“What presenting behaviours do students and lecturers perceive as being uncivil within these contexts?”</i></p> <p>4) <i>“What strategies do they perceive as being effective in preventing or reducing incivility?”</i></p> <p>5) <i>“How do students and lecturers define and perceive the role of power in relation to incivility and the respective contexts?”</i></p>

The final question focuses upon power allowing for the exploration of the concepts of disempowerment and empowerment within the educational experience. This concept relates closely to the notion of emancipatory reflective spaces (ERS) and I will now move on to provide my personal epistemological stance and how my world view has shaped this study and the creation of these spaces.

2. EPISTEMOLOGICAL UNDERPINNINGS;

Emancipatory reflective spaces and the Habermasian ideal speech situation

2.1 Introduction

The critical incident had been a unique experience and had my personal beliefs and values been shaped by the incident or did these have a bearing upon how I initially interpreted it? This invites a focus upon my epistemological stance and as encouraged by Koshy et al (2011), recognising the subjective nature of AR, the researcher should clearly identify this at the outset of the research process, thus providing the reader with a foundation to base their appraisals.

2.2 Epistemological perspective

Ontology is a philosophical branch of science which asks what might exist. It is grounded in the Aristotelian metaphysical approach of what comes after physics, involving the study of various ontologies, questioning which one is in fact the true reality (Smith 2003). Hay (2007) is clear that ontological claims, from a logical perspective, precede our epistemic claims, reflecting the belief that ontology has to be first as it relates to what is actually there, whilst epistemology refers “*to what we can know about it*” (p115). Accordingly we can only justify our values associated with our epistemic beliefs through the ontological and this arguably prioritises the latter.

As highlighted earlier, I believe that we “*establish relationships with those that are around us, relating to the contexts which surround us, being influenced by what is inside us*”. This perceived reality (Smith 2003) integrates the subjectivity of the individual and the social element of the relationships and context (Ellis & Kruglanski 1992). Flaming (2004) values the conceptualisation of an ontology which recognises the paramount importance of human action. If our life experiences, our socialisation and our education shape our epistemological underpinnings, then how we actually see what is “out there” is indeed filtered through these and we can therefore acknowledge the importance of our epistemic claims.

Epistemology has its roots in the Greek word “episteme” which is the study of knowledge and science. According to Luger et al (2002, p88) it includes;

“The existence of an extra-subject 'outside' world, the reality of that 'outside' world, including the reality of other agents, and the use of both the world and other agents to support its survival”.

Epistemology asks in what way can an individual understand and comprehend how they know the world in which they are living in? Is it what it seems and what is the nature of the thoughts that they have about “knowing” this world. Williams (2006) builds upon this definition by saying that it answers;

“...questions about what should count as knowledge, what should be rejected, and what methods are appropriate for gaining the type of knowledge that is desirable” (p211).

Audi (2011) develops these perspectives and makes a pertinent observation when he focuses on epistemology and links this to the nature of our perceptions and how we decide what we can know, or possibly mistakenly, what we think we know. He looks at our ability to reflect upon the abstract and the knowledge we acquire through the testimony from others. This tenuous nature of knowledge and how the world is perceived is captured by Ruwhiu & Cone (2010, p108) who citing Einstein, declare that *“the only form of knowledge is experience”*. They go on to say that there are no meanings which can be founded upon an ultimate and absolute truth *“but rather truth is a set of relations within the human experience”* (p108). Ideas and concepts act as tools that direct our actions, but we cannot act within a vacuum, as actions are rooted within a situation and a context (Elkjaer 2004). I understand this to mean that the abstract form of a concept or a theory enables us to see and understand an act or action within a given context, filtered through our personal epistemology, which in turn has been shaped through the “testimony” of others and accordingly we reflect upon this cyclical process, returning to the conceptual form.

If we accept that incivility actually exists, the causes, from my personal perspective, reflect the needs of the individual and the perceived constraining effects of the different contexts within HE. Power, disempowerment and empowerment are concepts that will enable an exploration of the relational and contextual elements of the study, reflecting my personal epistemological stance. It is also important to recognise that the chosen methodology, method and research design (see later), reflect the concept of empowerment, involving the participants collaboratively through meaningful engagement.

The epistemological underpinnings of this study and the conceptual framework for the methodology are therefore drawn from the critical social science field and in particular the Habermasian (1984) communicative action theory (CAT). A Heideggerian interpretive phenomenological approach has also been utilised to capture the participants' lived experiences of their involvement in the research itself.

Critical social theory evolved from the concerns associated with the increasingly burgeoning positivistic and scientific paradigms of seeing the social world from a technical and instrumental perspective, with reasoning being guided by and conforming to these values. In essence this form of scientific thinking undermines the individual's ability and freedom to be critical and think creatively (Craib 1992). The theory sees that knowledge and how we know things, is constructed through transactions with others that are around us. From an epistemological perspective it is predicated upon the subjectivity and transactional nature of the individual and the processes involved in communication respectively. As a consequence there can be a transient nature about knowledge, it is liable to change and therefore can be potentially incorrect (Mill et al 2001).

Ingram & Simon-Ingram (1991) focus upon the Habermasian (1971, 1974) belief that capitalist societies undermine the democratic process by discouraging rational communication through the promotion of "bourgeois" ideologies. If individuals do not challenge the social norms and the existing status quo it can lead to a misunderstanding of their social contexts, as they passively accept this "illusionary" reality which constrains the pursuits of personal goals (Habermas 1974). Without this challenge, based upon awareness and I believe that this can be achieved through engagement with our internal context⁵; this can become a disempowering situation. As far back as Aristotle the ability of an individual to evaluate experiences, leading to prudent decision making, was named as *phronesis*. The decision making process is referred to as *praxis*, where the action is the result of the reflection on the practical theory and this in turn informs the on-going action. This cyclical relationship would appear to be the basic foundation of action research.

⁵ See chapter three for this contextual focus.

2.3 Emancipatory potential of Action Research

Specifically a collaborative action research (CAR) approach has been adopted for this study. The emancipatory potential of CAR is founded upon the belief that in relation to a situation and context there is no objective reality (Carr & Kemmis 1986) as the experiences of the individual have been affected by the distorting effects of dominant ideological forces. Uncovering and exploring the participants' awareness of inhibiting forces can be empowering by enhancing their insight and understanding of incivility (Boog et al 2003; Nielsen and Nielsen 2006). This has the potential for real change and as Habermas (1974) argued, the key objective of critical social sciences was not only to understand the experience and context, but to actively engage individuals in overcoming social problems. He recognises the significance of reflection in this process and the ability to creatively reflect is in contrast to the perceived objectivism of positivistic scientific approaches. Carr & Kemmis (1986) also reinforce the importance of actively listening to the voices of the individuals involved in these situations, as their insights and contributions become integral to the decision making processes.

Burke & Crozier (2014, p16) acknowledge the key role of dialogical relationships in enabling the development of *"praxis (bringing together critical reflection and action) to create possibilities for the transformation of unequal power relations"*. It becomes integral therefore, that any development and forward movement in "practice" has to evolve from the actual voices of the students and lecturers. There has to be a creation of "space" where the different opinions and perspectives can be shared and explored. Carr & Kemmis (1986) recognise that in order to attain this Habermasian ideal, the structure of communication can only be free from constraints in a place or context where the individuals have the opportunity and freedom to enter into a dialogue with one another. Habermas (1984, 1987) insists that in order for the group to become emancipated from the "political forces" that are constraining them, they have to engage in this process of dialogue. This dialectical approach involves the notion of group reflexivity, working together to become "communities of enquiry". Through this interaction, which is the foundation of the Habermasian communicative action theory (CAT), individuals are empowered, gaining new insights and in the pursuit of this I created Emancipatory Reflective Spaces (ERS).

2.3.1 Emancipatory Reflective Space(s)

Consideration had to be given to the choice of the term “emancipatory” as Kothari (2001) warns against the grandiose use of language which can mask and hide hierarchical power relations. The Collins English Dictionary (2014, a) defines the term as “*working towards or intended to produce the emancipation of a group of people*”. This was beyond the remit of the study and was neither an achievable nor necessary objective. However it does provide a further definition which is “*to free from restriction or restraint*”. And it was this focus that guided the use of both the terminology and practical application of the ERS.

The ERS was both a physical and psychological space, as a physical space it was an environment conducive to the promotion of ongoing open dialogue and this was reflected in the open layout of the furniture and location of the room⁶. Psychologically the promotion of internal and group reflection encouraged the exploration of self awareness and the development of trusting relationships. It was a space which equally valued all the participants’ contributions and explored and challenged any restricting hierarchical issues, which may have been inherent reflecting the traditional lecturer-student relationship and/or in the personal traits of the participants themselves. It enabled the facilitation of group interactions, which in turn encouraged more open, trusting and respectful relationships (Carr & Kemmis 1986; Nielsen and Nielsen 2006). This minimised the potential restraining effects of preconceived ideas, uncertainty about other participants and the direction of the research.

The ERS evolved and changed over time, incrementally empowering the participants to make collaborative decisions about the direction of the workshop programme. This was demonstrated in them actually taking ultimate responsibility for the final joint workshop; in effect as the researcher I physically left the ERS, leaving them to develop the discourse independently. This equally reflected one of the key primary purposes, which was to enable the meaningful application of the principles and values underpinning the Habemasian ideal speech situation [ISS] (1984, 1987) which emerged from his communicative action theory.

⁶ Please see research design chapter.

2.4 Habermas and communicative action theory

Englund (2006) and (Bonner 2012) both acknowledge the impact that Habermas⁷ has had on the way researchers examine societal issues. Bolton (2005, p3) writes that *“he is one of the most renowned philosophers and social theorists of our time”* and his theories have been applied to many disciplines such as politics, science and education (Singer 2000). Habermas views society as the integration of its members, based upon actions situated within a wider societal context (Habermas 1984, 1985, 1987). This situation is underpinned by hierarchical and oppressive “systems” which can have a contaminating effect upon the internal subjective view point of “lifeworld” (Braaten 1991; Eder 2009).

Lifeworld is given to be the experiences and relationships associated with actions evolving from day to day living (Habermas 1984, 1987). In shaping his theory of communicative action, Habermas argues that these lifeworld experiences and perspectives can often remain unchallenged due to the illusionary effects of the “system” upon the person. Thus the individual is not aware that their subjective experiences have been colonised by the systems and structures of lifeworld. Consequently a lack of awareness of this hidden dynamic can have a distorting effect upon communication and exponentially the creation of relationships.

Heslep (2001) affirms the view that Habermas perceived communication in education as increasingly becoming a process of instrumentalism, reflected in the idea that communication is *“a tool for getting the recipient to satisfy some interest of the communicator regardless of any interest of the recipient’s”* (p19). This one sided view does reflect the inherent power issues traditionally associated between lecturer and student and this had to be managed effectively, to avoid the possibility of this Habermasian instrumentalism negatively affecting the CAR approach (see method and research design later). For Habermas there are four types of communication.

⁷ Jurgen Habermas was born in 1929 in Düsseldorf and after studying at the Universities of Göttingen and Zurich, he received a Ph.D. from the University of Bonn in 1954. Later in the same decade he studied at the Frankfurt Institute for Social Research eventually becoming a key member of the "Frankfurt School" of philosophy (Bolton 2005). The school was the birthplace of “critical theory” being based upon the Marxist critical perspective on capitalism, but it equally accommodates sociology, psychoanalysis, and existential philosophy (Rush 2004; Buchanan 2010).

2.4.1 The Habermasian four action types

Habermas identified four types of actions which “actors” can potentially engage in when communicating with one another. Just as philosophers before him Habermas has adopted terminologies which accommodate the seminal foundations laid down through history. The first three are presented concisely, whilst the fourth type Communicative Action is explored in greater depth.

Teleological Action has its groundings in Plato and Aristotle and simply means the pursuit of goals or objectives. It involves making a;

"decision among alternative courses of action, with a view to the realisation of an end, guided by maxims, and based on an interpretation of the situation" (Habermas 1984, p. 85).

This action reflects the pursuit of personal goals with the outcome reflecting the personal interests of the individual. This heightened my awareness of how unhealthy dynamics could be demonstrated in disrespect and incivility. Equally I had to facilitate self expression and not allow strictures to undermine personal and authentic contributions, either by a more powerful participant or myself as the researcher.

Normatively Regulated Action situates the actors in a social group pursuing common norms and values. Habermas (1984) sees this action as being automatic, grounded in established cultural habits. This view is supported by Bourdieu (1984) where a lack of reflective awareness hides the problematic nature of habitual behaviour. The significant difference between normative and teleological action is the shift from personal to the collective pursuit of mutually agreed goals. This reinforces the importance of emphasising the importance of collective reflection, a fundamental aspect of CAR (Kemmis & McTaggart 2000; Reason and Bradbury 2006, 2008).

Dramaturgical action, as it suggests, recognises that an “actor” is involved in interactions with others who are;

"Constituting a public for one another, before whom they present themselves. The actor evokes in his public a certain image, an impression of himself" (Habermas 1984, p. 86)

The actor is aware of their emotions and desired goals and can control what is shared within the public domain. This “self” projection is a relatively guarded one, a persona shaped and moulded to the expectations of the audience. Habermas says dramaturgical action is an extension of teleological action and Bolton (2005)

perceives this as a confusing issue casting uncertainty on why dramaturgical action should be distinguished separately. Yet I perceive this “dramaturgical” approach to be a valid one, especially regarding the participants' authenticity within the research study. This reinforces the creation of a context where authentic relationships can be nurtured. This “projection of self” involves engaging with the reflective process, both individually and collectively, exploring the role of context (Mann 2008).

The final action type is Communicative Action, which involves the establishment of a relationship between two or more actors in order to reach a consensual understanding (Habermas 1984) and this is particularly pertinent for this study and its collaborative approach.

2.4.2 Communicative Action Theory (CAT)

For Habermas (1984, 1987, 1990) communication should strive for a foundation of rationality, making a distinction between two types. The first reflects the pursuit of individual personal goals and this is termed as cognitive instrumental rationality (CIR). An example he gives is that of employment in an organised system where personal decisions are directed or manipulated by more powerful individuals. Institutionally this can involve the imposition of rules and regulations of a university, influencing the behaviour of both lecturers and students alike. The second element of communicative rationality involves action with the objective of reaching a mutual understanding, engaging in a verbal discourse which accommodates personal interpretations of the world. This pursuit of mutual agreement can be affected by distorted or unresolved communication. However the only way of eventually achieving this understanding is through the process of “rational argumentation”.

Communicative Action Theory (CAT) sets out to achieve this common understanding enabling cooperation between individuals within a group. Recognising the importance of collaboration within the research design, this “common understanding” has to be underpinned with mutually agreed “ground rules”, where all have actively been involved in their negotiation leading to a common sense of ownership. Habermas (1984, 1987) is clear that in order for educational processes to be successful, the forms of communication should be promoted and encouraged, free of distorting power imbalances. He is critical of the “communication pathologies” which are reflected in the parties failing to accommodate one another’s contributions. Contrasting this anomaly he uses the term “ideal speech situation” (ISS) where all individuals have an orientation to understanding.

2.4.3 Ideal Speech Situation

Gosling (2000, p 298) reflecting upon this Habermasian view writes that it;

“..is not simply for tutors to teach and students to learn. Learning which occurs without reference to the conditions under which what is learned is subjected to rational scrutiny cannot result in knowledge. Rather, both parties must be jointly engaged in a search for truth which is only achievable when the communication between teacher and learner is open to challenge from either side, and not distorted by power relations which inhibit criticism”.

This reflects two important elements of my chosen research approach and the “scrutiny” of the “conditions” was explored through the application of the contextual framework (see chapter three). The research design needed to create an open forum where students and lecturers felt free to express their relative points of views. The critical discourse and power differentials had to be pragmatically recognised and any potential to contaminate the sharing process, minimised. This process of communication had to be valid and Habermas (1984) sees that validity is affected through the “meaningfulness” of what is being said, with this being comprehended and understood by the receiver. The content has to be “truthful”, reinforcing the sincerity of the individual and finally there has to be the right to freely challenge the point of view and this creates his ideal speech situation (ISS).

The ISS can only be attained if the participants have “communicative competence”⁸. Here speakers have to have a greater understanding of the language other than grammatical construction. They also require the knowledge of how that language is used by others to attain their goals in the communities that they share. This includes the functions, variations, interactions and cultural references. The disruptive contextual approach offers up the opportunity of exploring these elements, through the workshop programme. By identifying these contexts, participants will be able to reflect upon their thoughts in relation to these. The ISS provides an “ideal” context where individuals can be freed from the constraining effects of perceived status, authority and power. Here the perception of the truth evolves from the dialectal engagement intrinsic to the group, as opposed to being situated externally. Thus the situated truth is born out of this process, belonging to the participants and this can be empowering outcome of the creation of an ERS.

⁸ Here Habermas is utilising Hymes (1980) original concept of communicative competence developed in the early 1970s.

2.4.4 Limitations of Communicative Action

Habermas is not without his critics and Strydom (2009) highlights the lack of focus upon the interpretive cognitive domain, reporting that it is underdeveloped. Focusing upon the problem solving rational element, (Strydom 2009, p10) purports that this is done at the expense of the *“the world-creating significance of cognitive processes and structures”*. This perception and the interpretation of how the participants accommodated and assimilate their experiences can potentially be captured by the exploration of their “internal context” (see chapter three) and its connection to incivility. I also acknowledge that individuals have a varied sense of self awareness and this affective domain can be linked to these “cognitive processes” and emotions.

Whilst appreciating that certain actions may have become habitual and automatic (Habermas 1984; Bourdieu 1984), the reflective approach acknowledges the subjectivity of individual experience and some of these habitual actions can be discovered, recognised and challenged through the promotion of group and individual reflection, achieved by the creation of a space which allows the participants to express themselves.

White and Farr (2012, p38) are also critical of the Habermasian language of *“stepping out of”* one attitude and stepping into another, in reaching meaningful understanding. This is not a spontaneous and instantaneous process and articulating their concerns, say;

“That one does not so quickly and easily distance oneself from the lifeworld context of action, within which one follows the taken-for-granted validity of the normative infrastructure of that context”.

White and Farr (2012) argue that a level of assertiveness, empowering an individual to challenge these and say “no”, is more likely to occur over a period of time, where the courage not to conform is developed. In being able to say “no” an individual has to have the confidence to assert their points of view. The workshop programme was delivered over approximately eight months, where participants had the time to develop relationships based upon mutual trust and respect, building self esteem and confidence, enabling an open dialogue to explore incivility and to explore differences of opinion (Habermas, 1987a). This approach has to balance the assertive challenge of a notion or idea, with the ethical underpinnings of agreed ground rules based upon mutual respect. Ingram & Simon-Ingram (1991, p. 27) capture this where:

"...rational justification must be conceived as a dialogical process of reaching agreement on contested statements".

This "dialogical process" was facilitated through individual and group reflections being shared in the ERS. To reach a meaningful understanding each participant had the challenge of putting aside their motivations and seeking instead to find a consensual norm. In order for an individual to suspend their motivations, they need to have an awareness of these to begin with and this self awareness brings into play the notion of the "*internal context*". An individual arguably has to have this level of insight into their thoughts and drives in order to be able to suspend them.

2.5 Summary

I initially asked if my personal beliefs had been shaped by the critical incident or had they directly influenced the interpretation of the same? There is no clear answer and I postulate that they are questions which are unanswerable, as they create a dichotomy, not in keeping with my epistemological stance (Boud et al 1985). As I highlighted we have a dynamic relationship with both our surroundings and the relationships that we develop with others within these contexts. There is fluidity about this process and an interconnectedness, which suggests that in trying to separate them, the initial questions were unanswerable. Ironically in attempting to answer I have been able to reinforce my personal beliefs, that our inner selves, our relationships with others and the contexts where they take place, all have a bearing upon how the world is perceived and created and they cannot be separated.

The notion of "communities of enquiry" brings together individuals to explore and challenge the world view, to develop their insights (and mine) in understanding incivility. The adopted research methodology of action research and the design of a structured workshop programme, aimed to promote a collaborative approach amongst the participants and these were founded upon the development of ERS. Within this space I applied the principles of the ISS which is an integral aspect of the Habermasian communicative action theory.

Carr and Kemmis (1986) assert that any improvement in practice, through an enhanced understanding by the actual practitioners, has to involve the same individuals in the planning, observing and reflection associated with the improvement. McTaggart (1997) echoes this, where authentic participation enables ownership of both knowledge production and an improvement in personal and collegial practice.

This also sits well with the principles of studying for a professional doctorate as it *“offers a research design which links the research process closely to its context, and is predicated upon the idea of research having a practical purpose in view and leading to change”* (Blaxter et al 2007:p64). The key “practical purpose” of this research study is to explore the relationship between disruptive contexts and incivility. The following chapter will now expand upon the concept of “disruptive contexts”, grounding the discourse in the work of Sarah Mann and her contextual approach to power within HE.

3. THE DISRUPTING EFFECTS OF CONTEXT

3.1 Introduction

I am applying Mann's (2008) work on context and power⁹ as a foundation to build upon my concept of "disruptive contexts". Mann (2008, p60) recognises that;

"Context shapes us, our actions maintain or transform context, which then further shapes us, and so on. In this way, we are our context, we produce our context in negotiation with others, and context also has a real effect on us".

She is clear that contextual factors neither have a direct casual deterministic effect on actions and interactions and equally cannot be defined purely in subjective terms, grounded only in personal perspectives. In effect it involves a dynamic and dialectal relationship between both the subjectively constructed context (an aspect of agency) and the external material, institutional and societal structures. This dynamic and interactive relationship between the individual and context is shaped by seven key characteristics of context and these will also be explored later. Mann's work, in turn, has been influenced by Bourdieu's notions of habitus and social capital, of which the key underpinning principles will be linked to the concept of power. This will be defined in relation to the study and will lead onto a deeper exploration of context.

3.2 Defining Power

I am primarily defining the concept of power from an educational and contextual perspective. This recognises the focus of the research (nursing students and lecturers), the conceptual framework (disruptive contexts) and theoretical underpinning (CAR and Habermasian CAT) of the study.

Clegg (1989, p9) defines power as "*a negation of the power of others*". He described it;

"As a supreme agency to which other wills would bend..."

⁹ I have been influenced by Sarah J. Mann's work and in particular her book on "Study, Power and the University". Here she considers four questions; Why is the student experience of higher education sometimes negative or restricted? How does power operate within the institution? What are the forces that limit or enable student agency? How can institutions of higher education create conditions which best support more enabling forces?

Here power is seen to be completely hierarchical and can have a disempowering effect on the perceived subordinate. This is echoed by Lukes (1974, p4) who saw sovereign power as:

“...the supreme exercise of power to get another or others to have the desires you want them to have ...”

Foucault (1991), however argued that there is no such entity as sovereign power, but sees it as being all pervasive and dispersed throughout society (Rainbow 1991). This ethereal nature to power has no sense of agency or structure and is less visible because of this. He refers to it as type of “metapower” being in a constant state of flux and change (Foucault 1998, p63). Contrary to this view Bourdieu (1984) perceived that power is symbolically and culturally created and can reinvent itself through a dynamic interaction of agency and structure. For Mann (2008, p12) agency reflects the individual’s unique and personal life experiences, which have been shaped by the material, societal and cultural conditions which surround the person. This interactive and dynamic process takes place over a period of time and accordingly;

“Agency arises in the capacity of the individual to make sense of their own particular circumstances in their own way and in the individual’s capacity to transform these”.

The institution, for example the university, is a context where power can be exercised. A traditional view of the teacher-learner relationship would assume that the teacher is more powerful within this context, for instance in the classroom or lecture theatre or evidenced in the development of the curriculum. Mann (2008) exploring disempowerment in students, postulates that through the organisation of the curriculum the teacher has the power to both tell students what to do and how to do it, compromising their capacity to act, undermining their notion of choice. From this educational perspective, Mann (2008, p 61) sees the effects of lecturers wielding power, in the transition from students having an “*active to passive voice*” constraining “*the student autonomy and the capacity to take responsibility*”. The undermining of autonomy is the result of a relationship which has a pacifying effect on the learner. This passiveness can be a subtle process and does not only involve the explicit enforcement of rules, but as Habermas (1974, 1984) suggested, can be hidden within society, being built upon the “*illusionary*” qualities of “*lifeworld*”¹⁰.

¹⁰ Please see chapter two for a definition.

These perspectives explicitly and implicitly link to the disempowering effects of power. Some accommodate the contextual element, whilst recognising the dynamic nature of power and its interactive quality within different societal situations and structures. Reflecting these aspects, I will now explore the notion of context in more depth and provide a rationale for my concept of “disruptive contexts”.

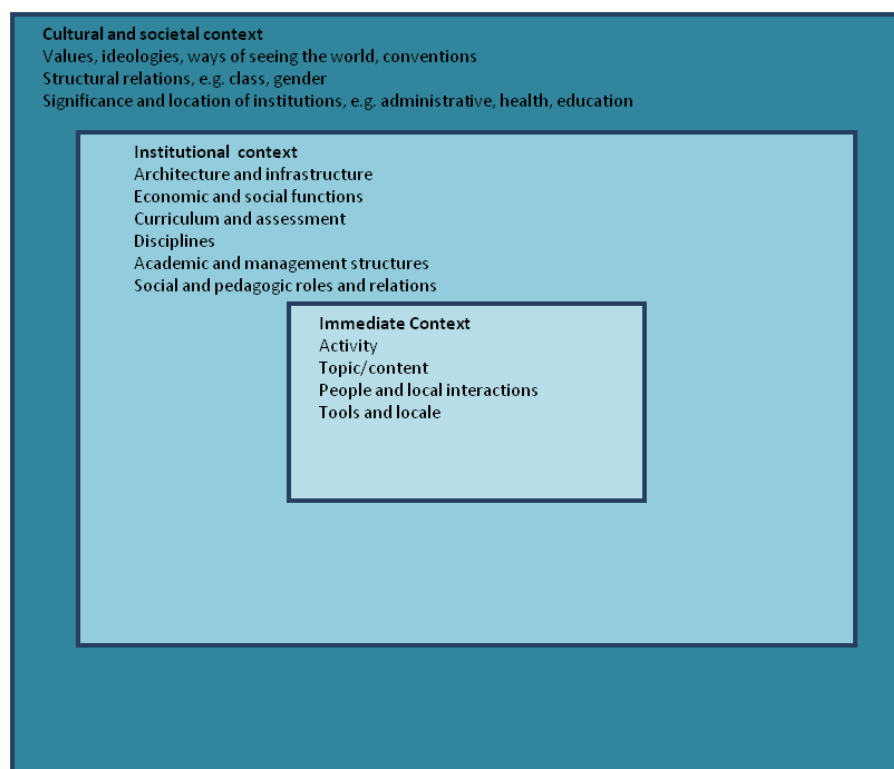
3.3 Context

Recognising the dynamic nature of context, Mann (2008, p59) says that;

“Context therefore needs to be understood as an interpenetration and interplay of factors from the wider social context, the institutional context and the immediate local context”.

This reflects the multiple strands and levels of context and is captured in the following framework (Diagram 1) focusing upon the “institution” as a context for learning:

Diagram 1. The institution as a context for learning (Mann 2008)



A student or lecturer’s behaviour situated in the immediate context of the classroom can be influenced by the institutional rules and regulations. This context can potentially have more bearing upon the person at that particular time, than the more

obvious immediate context of the classroom. The wider cultural context recognises what the individual brings to this given activity, reflecting their social conventions and economic and cultural influences¹¹.

Mann (2008) promotes open discourse which should take place within the situated contexts and explore their effects upon the key protagonists e.g. students and teachers. She recognises the significance of time and space; the time to enter into a dialogue and the space, in the literal sense, to do this. This involves the “disestablishment” of the traditional delivery of lectures and seminars. It requires the creation of a “congenial space” to support open dialogue. If this is to be valued and respected, then the time, enabling this to happen, has to be valued in the same way (Kemmis and McTaggart 1985; Carr & Kemmis 1986; Reason & Bradbury 2008).

In creating this “congenial space”, I will bring both the students and lecturers together to explore incivility within nursing education. This will be an environment where both groups feel safe and free to share their thoughts and concerns in an open and meaningful way and of course I have referred to this as an ERS.

3.3.1 Mann’s seven associated characteristics

Mann (2008) refers to seven associated characteristics which provide an insight into the complexities of the relative contexts, reinforcing their interconnectedness. Firstly and implicitly in order to understand the meaning of something, it has to be contextualised. This contextualisation enables the individual(s) to interpret the experiences and fathom some sense of understanding, as the behaviour or event is not isolated from its surroundings. In developing this further, I see that my understanding of contextually expressed behaviour within the immediate context of the classroom can be increased by having an awareness of the other contexts. This can lead to a greater understanding of how these contexts influence the manifested behaviour at that given time. The contextualisation of an activity or act and the demonstrable behaviour is significant when we try to understand the meaning of that behaviour and what has motivated it. In developing an understanding of incivility¹², whilst the specific context has to be taken into account, we equally need to have insight into the dynamic role that the other contexts can play.

¹¹ This will be developed later in the chapter, when the concept of power is explored within Bourdieu’s concepts of habitus and social capital.

¹² The following chapter both defines incivility and reviews the literature associated with the concept.

The second characteristic reflects what we assume the context to be; it involves what we actually see, hear and what we feel about it. This not only includes who we are but also whom we are with, reflecting the relationships that we develop and the subjectivity that we bring to this (Clark 2008c). Time can be either a constraining or liberating factor, dependent on its availability. This subjective perspective, in relation to the “lived experiences” of the participants’ in the actual research study, will be captured through the adoption of an interpretive phenomenological method (Mitchell 1997; Frank 2006), helping in evaluating the effectiveness of the research approach.

Thirdly, there are tools that we use in relation to the context dependent activity, and include the use of a laptop, a memory stick or mobile phone to engage with the learning process. These “tools” that potentially enhance learning, can equally cause frustration through their perceived inappropriate use, being seen as instrumental factors that can cause incivility (Reik and Crouch 2007; Clark & Springer 2007a; 2007b; 2010; Clark 2008c).

The fourth characteristic includes;

“the invisible and the immaterial, but present internal or a mental world we inhabit and bring to any experiences or activity our; plans, desires, feelings, beliefs, values and attitudes concerning what we are doing and who we are with” (Mann, p56).

I perceive this as being the most important characteristic of context, so important that I believe it should become a separate context in itself and I will return to this fourth characteristic and develop a discourse around this “internal or mental world” in some depth later.

Mann goes on to identify the fifth social aspect of context, and whilst recognising that an individual may well be working in isolation, the interrelationship with others is still a part of their psyche. For instance when a learner is writing an assignment, they have in their mind the particular tutor who will be assessing the work and Clark (2008b) reported on students “jumping through hoops”, complying with the rules and regulations in the fear that being perceived as trouble makers would lead to poor marks in their assessments¹³.

¹³ Regarding the role of assessment and power within the student–lecturer relationship, I have attempted to minimise these for the study and more details can be found in the ethical discourse in the research design chapter.

There is a wider contextual element to the sixth characteristic, where all human activity, including cognition, has been constructed through emerging social and discursive practices, grounded within groups, institutions and the wider communities (Habermas 1974, 1984, 1990). From this wider societal perspective, the social backgrounds of some students can have a bearing upon incivility, this being evidenced in the lack of preparation for HE. Equally the learning environment is seen as a microcosm of society, with acts of societal incivility being mirrored accordingly (Braxton and Bayer 2004, Clark 2008a; Gannon-Leary 2008). This wider social aspect is recognised by Prosser and Trigwell (1999) who see the learner's approach to learning evolving through the inter-relationship between their past experiences and what they bring to the learning context.

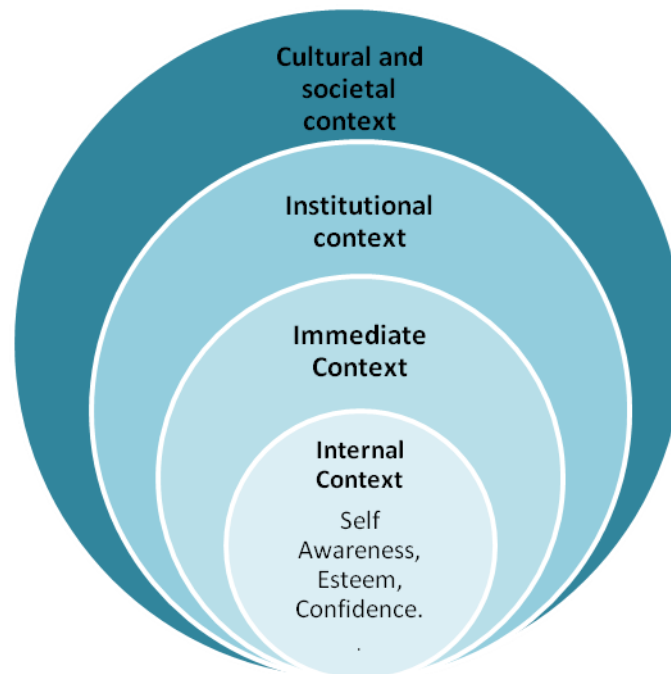
The last remaining characteristic accommodates the previous six and their relative contextual impact. These characteristics change as an individual moves through "time, space and activity". Mann (2008, p57) uses a very apt metaphor when she declares "*like a snail and its shell, individuals are never without context*". This reinforces the constancy of contexts and I see that the characteristics associated with these having fluidity about them. This quality of fluidity is manifested in their flow and interconnectedness. An individual has to be aware of this as they attempt to accommodate perceived contextual change, including their own inner self. This returns us to the fourth characteristic of the "internal or mental world"; I will make a case for recognising this as a separate context in itself, over and above one of the seven characteristics and I am terming this as the "internal" context.

3.4 The "Internal" context

Each individual, involved in the learning and teaching process, has a sense of self awareness, esteem and confidence and I have referred to this as their "internal context". This has been incorporated into Mann's contextual framework (see diagram 2 on next page) as I perceive it as an integral contextual element. Mann (2008, p56) refers to our "*desires, feelings, beliefs, values and attitudes*" and these I see as elements of the internal context. Turner (1996) and Clark and Davis Kenaley (2011) also refer to the notion of "psychic comfort" which involves the cognitive appraisal of an experience or context and this is linked to self awareness and esteem. The "internal context" becomes a clearly identifiable context in its own right and accordingly the "shape" of the contextual framework has been changed, with the

circles reflecting the “fluidity” of the contexts, where they have a contextual interrelationship.

Diagram 2. The contextual framework and the “internal” context



Integrating the internal context and improving the understanding and insights that students and lecturers have into one another's perceived experiences is a positive way forward. Forni (2002) focuses on the importance of empathy in relation to civil behaviour and argues that incivility can reflect a lack of empathy. Hallewell and Mousley (2003) reinforce the importance of empathy, arguing that this is being eroded in some aspects of the teaching and learning process. For example the authoritarian lecturer makes an example of a late student or students passing messages to one another about the boring lecturer. When students and lecturers act in an uncivil way they can actually be demonstrating a lack of empathetic understanding. When an individual perceives and experiences incivility, it is filtered through the internal context and the subjectivity associated with this process. A shared experience or incident can affect individuals differently, reflecting who we are, our individuality, sense of self and what we bring to the learning and teaching context.

Students and lecturers develop dynamic relationships with one another and these can be explicit, involving ongoing interactions within the different contexts (Mann 2000, 2008). We develop relationships with the individuals around us and have a

relationship with the contexts that surround us. However, these contextual relationships are not always necessarily explicit and obvious, sometimes having a hidden element to them. Do these contexts and the perceived lack of awareness, have a disrupting effect on both groups and specific to the educational setting, can they evolve into “disruptive contexts”?

3.5 Disruptive contexts

The term “disruptive contexts” relates to the propensity of a context to disrupt and devalue the learning and teaching experience, consequently disempowering both students and lecturers. As previously identified, the attribution of blame and the polarisation of students and lecturers are causing concern. This can undermine the student-lecturer relationship, negatively affect the process of engagement, leading to alienation and the disempowerment of both groups (Luparell 2004; Clark and Springer 2007a; Clark 2008a).

Mann (2003a) believes that student-lecturer alienation can occur as a result of a lack of knowledge (and I would include understanding) of the different experiences impacting upon the contextually based classroom interactions. This has a constraining effect upon both groups leading to “*a failure of communication*” (p47). Attempting to reduce and minimise this, she promotes the opening up of a dialogue where experiences and expectations can be shared, referring to this as a “communicative event” (Mann 2003b, 2005).

In facilitating this communicative event, it is vitally important to accommodate the contextual elements, as this can shift the focus of attribution from the individuals to the contextual world, where the learning and teaching take place. Disruptive behaviour and incivility have been contextualised within a HE setting (Bayer 2004; Clark and Springer 2007a, 2007b; Suplee et al 2008; Altmiller 2012), however there appears to be a lack of studies which explore the “disrupting” effect of contexts on the student-lecturer relationship. Focusing upon context is a potentially enabling process which allows both groups to come together in meaningful dialogue to explore and share perceptions, where the individuals are not perceived to be the explicit cause (Mann 2003b, 2005; Fenge 2011). This does not negate the possibility of emerging perceptions seeing this as a factor, but it is a foundation that strives to provide a space which does not assume that individuals are to blame.

Mann (2008) purports that any student entering HE without a middle class background or coming from an ethnic minority group may experience feelings of marginalisation and isolation. The challenge therefore is twofold, not only do they need to accommodate the practices of academia, but arguably they lack the cultural underpinnings of the more academically successful middle classes. This sense of “alienation” is significant and can lead to incivility (Luparell 2004, 2005; Clark and Davis Kenaley 2010). The students and lecturers cannot be separated from what they bring to the learning and teaching environment, they cannot be viewed in isolation of their life events, their personal culture and their sense of self (Mann 2001; Luparell 2005; Gannon-Leary 2008; Clark 2010; Trowler 2010). An individual, who is “brought up” in an environment where HE has been seen as an alien concept, lacks the awareness of the educational expectations, entering into this world. This potentially has a bearing on a student’s self esteem, for example being challenged by the academic work and the rules and regulations which underpin the curriculum. This contextual interplay between the internal and institutional context can have a disrupting effect leading to worries and anxieties. This is the interconnectedness and fluidity between the wider institutional context and the “internal context” unique to the individual and these can be conceptualised in the *Bourdieuian* structures of habitus and social capital.

3.5.1 The disrupting effects of habitus and social capital

Mann’s work has been strongly influenced by Bourdieu’s theories of “habitus” and “social capital” (terms applied to understand the interactions between students and the cultural context of the institution). Habitus refers to routine and the habitual way of being and acting in a particular social group. This guides and to a certain extent determines the opportunities we seek in life. If an individual steps out of these habitual contextual boundaries, for example, entering HE for the first time, they have to adapt to the situation, involving individual change, whereas the existing social relationships and structures can remain unchanged (Maton 2005; Wacquant 2005). Baumeister (2003) argues that “social capital” not only reflects the economic resources that an individual draws upon, but involves social aspects, including language, connections and information about educational opportunities (Sallaz and Zavisca 2007).

Bourdieu (1984) outlines the concepts of social fields, capital and habitus. These concepts through their interconnectedness generate social action. The field is where the action takes place, and in relationship to this study this would be situated within

the identified contexts (Martin 2003). This study acknowledges the effect of power upon the two groups (students and lecturers). The power that social capital can provide is determined by the structural field it is being employed in. This is made up of the localised social world of the actors, reflecting their relative embeddedness. Fenge (2011, p379) reflecting upon these fields within HE, says that:

“Individuals, institutions and class groups exist within a social space, and within this space each has some form of social relation with the other, in which some assume dominant positions and others find themselves in subordinate positions”.

This perspective of “dominant” and “subordinate” positions is particularly apt when linked to incivility within nursing education. This can be exacerbated by attitudes of faculty superiority (Rhodes and Jinks 2005) and Clark (2008c) refers to the concept of rankism when faculty “pull rank” upon the “subordinate” students, belittling and demeaning them.

Maton (2005) and Mann (2008) both see that the social structure of HE as an ideal context for the application of Bourdieu’s field approach. From an external perspective a university is shaped by the state, the economy and social structures. Accordingly these institutions have to interpret these factors, involving the actions of the relative individuals located in contexts such as the classroom and faculty departments and this can be manifested in the design of policies and procedures. The implementation of policy from an operational perspective is an important strategy in managing uncivil behaviour¹⁴ (Bayer 2004; Clark and Springer 2007a, 2007b; Suplee et al 2008; Altmiller 2012). The development of these policies ideally should involve both groups collaborating together to enable a sense of ownership (Keashly & Neuman 2010; Jones & Philp 2011). This cooperative approach has the potential to accommodate the “social capital”¹⁵ of both groups (students and lecturers).

Bourdieu and Wacquant (1992) see that social capital involves the development of a flexible network of relationships from which an individual can demonstrate power and utilise available resources. Reflecting this, the “space” where the dialogue between the students and lecturers takes place, has to be one which positively engages both

¹⁴ Please see the following chapter.

¹⁵ Bourdieu also refers to *cultural capital* which can be the product of an individual’s education. These may be overtly visible in their vocabulary and accent and reflect their “educated language”. Sullivan (2002, p145) writes that “Bourdieu’s view is that cultural capital is inculcated in the higher-class home, and enables higher-class students to gain higher educational credentials than lower-class students”. This reinforces the maintenance of the status quo and whilst some “lower class” students, despite this, succeed in the educational system, it just reinforces the pre-given structures and does not challenge them.

groups in respectful communication where issues of power can be openly discussed and tackled. This foundation is integral to my study and is reflected in the establishment of an ERS and the application of the ISS (Habermas 1984, 1987).

In returning to the concept of habitus, Bourdieu (1984) argues that it's not developed as a result of the action of freewill, nor is it shaped by the societal structures, but it is the interplay and connection of these two elements over a period of time that develop the construct. Habitus, he argues, is created and reproduced unconsciously and this recognises the embeddedness of habitus within the individual. This reinforces the role of the internal context when exploring how individuals act within given contexts (Sullivan 2002). The promotion of individual and group reflection has the potential to develop self awareness and open up new ways of identifying hidden and unconscious elements.

James (2011) reinforces the fluidity associated with the dynamic nature of habitus and Wacquant (2005, p 316) writes that it is about *"the way society becomes deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel and act in determinant ways..."*. Habitus is created through social interactions and these relational patterns can be contextually transferable. It is not a fixed concept and *"can be changed under unexpected situations or over a long historical period"* (Navarro 2006, p 16).

Habitus is not seen as a set of conscious strategies, but its internalisation can occur through years of socialisation becoming a very longstanding and durable unconscious entity. However it can still be changed and it is contextually transposable, where individuals carry their dispositions into new settings. If we accept that habitus is developed through an "unconscious" absorption of our surroundings, then research which looks to explore the role of contexts has to recognise the internal context and encourage participants to reflect upon their experiences. The act of critical reflection and reflexivity (Day 2012; Burke and Crozier 2014) can be an enabling tool in recognising sources of power, revealing *"the reasons that explain social asymmetries and 'hierarchies'"* (Navarro 2006: p15). In order to be reflexive an individual has to engage with and be self aware of their internal context. The creation of ERS for the research participants will promote individual as well as collective reflection. Here they will have the potential to bring some of the constraints of their "unconscious" social expectations, to their conscious awareness.

3.5.2 Limitations of Habitus and social capital

Bourdieu's ideas and theories are obviously not without their critics (King 2000; Sallaz and Zavisca 2007; Ignatow 2009). King (2000) is critical of the notion of habitus seeing individuals as being construed as the "puppets of structure". The argument is built upon the premise that if the;

"habitus were determined by objective conditions, ensuring appropriate action for the social position in which any individual was situated, and the habitus were unconsciously internalized dispositions and categories, then social change would be impossible" (King 2000, p427).

Individuals would be acting according to the perceived contextual structural conditions and would simply reproduce those "objective conditions" by repeating the same practices. This perspective is reinforced by Sallaz and Zavisca (2007, p25) who refer to his work as being too "static" and the "*interlocking concepts of field, capital, and habitus*" depicting an "*airtight system*". This in turn is seen as the structural production of individuals who reciprocally produce structures. Taken at face value new situations could never arise and arguably the habitus would not allow for any transformations on practice and accordingly perception. And as King (2000, p427) argued;

"Social practices would be determined by a priori dispositions, embodied unknowingly by social agents, and consequently, their flexibility and creativity in the face of changing situations would be curtailed".

Having identified the internal context as a specific context in itself, it offers the opportunity of exploring how this context interacts and relates to the others. Habitus can be shaped by an individual's perceptions and contextual experiences, filtered through the interaction with their sense of self. By exploring these, there is the potential of developing insight and understanding into some of the constraining elements of habitus, thus accommodating the wider contexts whilst engaging with the internal one.

Ignatow (2009) focuses upon this "internal" perspective when she says that some critics see habitus as operating like a theoretical "*black box*" being able to accommodate varied conceptual and theoretical workings. Ignatow (2009) proffers a revised and modified view of habitus. She focuses upon moral emotions and relates this to the concept of empathy which cannot be independent of the "matrix" of emotional, cognitive social and cultural aspects of our habitus. It is an internal process which is deemed integral to facilitating moral judgements, linked to the social

and cultural contexts of the individual and these influences should not be separated from the emotional dimension (Reed 2004). Having previously recognised the importance of empathetic understanding I can only concur with Ignatow's perspective. I believe that this focus on empathy is necessary, both in enabling new personal insights and also in bringing students and lecturers together to explore disruptive contexts in a meaningful and respectful way.

3.6 Summary

Mann's (2008) work on context has been explored, providing a foundation and framework for the concept of disruptive contexts. This term refers to the propensity of a context to disrupt and devalue the learning and teaching experience. In challenging this, empathetic understanding is recognised as a key intervention, reinforcing the inclusion of the internal context. Bourdieu's theories of habitus and social capital have been applied to enable a deeper understanding of this contextual approach and the power within these. The importance of creating a "congenial space" for open meaningful dialogue based upon effective communication was equally highlighted, reflected in the integral role of the ERS.

The preceding chapters have defined and articulated the theoretical terms that provide conceptual frameworks for the research. Having referred to incivility in the associated discourse, I will now define the concept and review the associated literature, primarily grounded within nursing education.

4. LITERATURE REVIEW ON INCIVILITY

4.1 Introduction

The literature review was performed using a centralised database enabling access to a plethora of data resources e.g. Allied Health, CINAHL, Medline & the Campbell Collaboration. Gallo (2012) conducting a literature review on incivility in nursing education, identified three key areas, “uncivil classroom behaviour”, “academic misconduct” and “bullying”. Accordingly these themes were entered along with “incivility”, “civility”, “disruptive behaviour” and “challenging behaviour”. Using the Boolean search method terms such as “incivility and bullying”, “incivility and disruptive behaviour” and “bullying and disruptive behaviour” were also included. The primary focus was upon nursing and the context was essentially within an HE setting.

Incivility, as a concept, is yet to be adopted in a comprehensive way within nursing education in the United Kingdom. This could reflect the differences in the words and terms that are being used to define and describe similar behaviours. This is exemplified when Keashly & Neuman (2010, p48) report that *“academics have paid relatively little attention to bullying in their own institutions”* and this reflects my concern with the terminology. I am suggesting that the term “bullying” is limited and would not necessarily capture studies that have been undertaken within nursing education into incivility. Equally bullying is both a concept and an associated behaviour which is linked to the “umbrella” term of incivility¹⁶. Alternatively some studies focusing on “bullying” include incivility as an aspect of the associated behaviour and reciprocally studies on incivility refer to “bullying” accordingly.

Jones & Philp (2011, p19) report that poor student behaviour in higher education (HE) *“has been well documented in recent years”*. This is contestable, as they cite articles from the Times Educational Supplement (TES), The Daily Telegraph and reference a campus crime survey, as yet there are few peer reviewed studies within the United Kingdom (UK) specifically exploring student behaviour (disruptive). These anomalies in terminology can cause a degree of confusion or at least uncertainty. I recommend that within the context of the UK, the umbrella term of incivility should be adopted (Kolanko et al 2006). This would allow for the accommodation of other

¹⁶ Please see Implications and Recommendations for Practice, chapter 14.

aspects such as challenging behaviour, academic misconduct and bullying and build upon the existing body of knowledge relating to incivility.

4.2 Defining Incivility

A number of studies have focused upon the North American context (Lashley & De-Meneses 2001, Luparell 2004, 2005, 2011; Clark & Springer 2007a, 2007b, Clark 2008a, 2008b, 2008c; Gallo 2012 & Robertson 2012). These focus on nursing education within the equivalent area of HE in the respective country. Clark¹⁷ has conducted numerous studies developing an understanding and promoting best practice in managing incivility (Clark & Springer 2007a, 2007b, Clark 2008a, 2008b, 2008c).

The focus of this study is to *“explore the relationships between incivility and disruptive contexts”* and in defining incivility, it first makes sense to explore the term “civility”. Clark and Springer (2007b, p93) offer up a short and straightforward definition, in that it *“is to be polite, respectful, and decent”*. Clark & Carnosso (2006, p12) develop this, saying that it involves;

“Respect for one another and honouring differences. Listening and seeking common ground. Engaging in social discourse and appreciating relevance”.

Clark (2010, p1) builds upon this definition focusing upon authenticity, seeing it as an;

“Authentic respect for others that requires time, presence, willingness to engage in genuine discourse and intention to seek common ground”.

Sistare (2004) reinforces the importance of tolerance in discussions involving differing viewpoints, without resorting to acrimonious attacks. Clark and Springer (2007b) identify the integral role that HE can play in developing the learner’s sense of citizenship, espousing respectful relationships and contributing to a civil society. Within England and Wales, nursing courses recognise the significance of this, laying down the professional foundations of respect and dignity in the nursing code of conduct (Nursing and Midwifery Council 2008).

¹⁷ Professor Cynthia Clark is the key protagonist in the field of incivility. In 2009 she was formally inducted as a fellow in the National League for Nursing Academy- Nursing Education (USA) for her pioneering work in fostering civility in the nursing community.

Incivility accordingly represents the opposite of these values and includes disrespectful behaviour, academic dishonesty, condescending attitudes, bullying and the potential for violent behaviours (Kolanko et al 2006). Clark and Springer (2007b, p93) referring to academic incivility, perceive it to be *“any speech or action that disrupts the harmony of the teaching-learning environment”*. Burns and Pope (2007, p296) reinforce its ambiguous nature, seeing incivility as;

“Rude or disrespectful/discourteous behaviour with ambiguous intent which may or may not be defined as bullying by those who experience/witness it”.

This ambiguity leads to uncertainty and doubt, exacerbating feelings of disempowerment. Clark (2008b, p284) recognises that it involves *“an interactive and dynamic process where both parties share responsibility”*, including staff and students. Twale & DeLuca (2008, p3) have an alternative viewpoint seeing that the perception of incivility is in the eyes of the individual actually receiving the uncivil message. Describing its “insidious” nature, they report that;

“The meaning behind the interaction could be anything from complete sincerity to sarcasm to flagrant manipulation. It could also be harassment, incivility, passive aggression, or bullying as translated by the receiver. The intent of the sender is insignificant”.

This is a debatable perspective and Imber (2010) is critical of this view, seeing that any action that is not liked by the receiver can be classed as uncivil. He gives the example of a manager asking a subordinate to perform a task within the boundaries of their job description. The employee may not want to do this, but is the manager demonstrating incivility? Yet it is important to acknowledge the subjectivity of individual experiences and that incivility can be in “the eyes of the beholder”. My perception of a student making an assertive comment could be perceived by a colleague as “rude” and “discourteous”. Here the same experiences have different effects, reflecting our individuality, what we bring to the learning and teaching context, our sense of self, previous experiences and how the learner is conceived.

Disempowerment and disrespect are strongly associated with incivility and these will be explored later in this review. The subjective and ambiguous nature of incivility can effect individual perceptions and the seeking of common ground through social discourse are “civil” approaches that can counteract the negative effects. In achieving this common ground, through discursive practices, the antecedence, behaviour and consequences of incivility need to be explored, to enable a deeper understanding.

4.3 Perceived Causes of Incivility

Many of the studies are characterised by the use of surveys to determine the extent of the problem (Lashley & De-Meneses 2001; Burns and Pope 2007; Clark & Springer 2007a, 2007b; 2010; Crouch 2007, Clark 2008c; Marchiondo et al 2010 and Gallo 2012). The earlier studies were inclined to look at incivility from the perspective of faculty¹⁸ (Lashley and De Meneses 2001; Luparell 2004, 2007; Clark 2007a). Later studies have focused upon the students' experiences (Clark 2008a, 2008b; Marchiondo et al 2010; Altmiller 2012; Del Prato 2012). Some have also explored the effects upon both groups (Clark 2007b, 2008c; Clark et al 2009; Gannon-Leary 2008).

Practically, the size of cohorts have a contributing effect, with the "cramming" in of students, gaining and keeping the attention of the student group becomes challenging (Schneider 1998). Gannon-Leary (2008) reported that this lessened the opportunity of staff getting to know students, leading to poor student engagement, being alienated and isolated by their educational experience (Mann 2001, 2008; Trowler 2010). Poor lighting and inadequate temperature control also contributed and this is exacerbated by "boring" lecturers and uninspired delivery (Gannon-Leary 2008; Mann 2008; Jones & Philp 2011).

The virtual online learning environment has created a new demographic of nursing students, namely the "Playstation" generation (Gibbon and Currie 2008; Hall 2009). Luparell (2005) refers to students who have been socialised into the electronic forms of communication, arguably at the expense of developing social skills and "*graces*". Mangold (2007) cautions against this over generalisation and Skiba (2005) focuses on the collaborative culture that students may bring to the learning context, feeling at ease with online communication. This can facilitate teamwork and by definition collegiality. Hall (2009) postulates that the questioning attitudes, comfort with IT and the creativity of the "net" generation, may pose problems to nursing educators, who are not as comfortable with these elements.

¹⁸ Here the term "faculty" is used to represent academic staff teaching in the American institutions.

The notion of “problematic students” was examined by Rhodes and Jinks (2005)¹⁹. Using a qualitative explorative approach they conducted in-depth interviews with ten nursing tutors in the English Midlands. Applying the concept of the unpopular patient to the unpopular student, “good” students were characterised as being motivated, enthusiastic, having a desire to learn. These attributes had their polar opposites in the “poor” or “bad” students, where disinterest, complacency, being “dishonest and manipulative” was cited as negative factors. This reinforces the subjective view that incivility is “in the eyes of the beholder” and the established sociological construct of a self-fulfilling prophecy could potentially exacerbate this situation, with the expectation that “bad” students, by definition, will be uncivil.

From the student perspective Altmiller (2012) utilised a phenomenological exploratory approach, targeting twenty four undergraduate nursing students. Through focus groups he identified an emerging student view that teaching staff did contribute to incivility. This included a lack of classroom intervention, where students wanted *“professors to maintain classroom decorum and set the example for civility”* (p15). This perceived failure of authority was demonstrated when faculty allowed students to *“give them attitude”* and failed to control a situation.

Students have identified the stresses associated with the management of competing demands of family, financial pressures and the juggling of academic work as being causative factors (Tippitt et al 2009; Clark 2010). Hall (2004) recognises the “high stakes” within HE to do well and reports a parallel growth in the incidents of cheating. Associated student anxiety can lead to feelings of desperation culminating in the manifestation of incivility. Faculty stressors are similar and involve heavy workloads, lack of administrative support and problematic students (Clark 2008c, Clark 2010).

Clark (2008c) and Jones and Philip (2011) focus on the theme of student entitlement. Clark (2008c) used an interpretive qualitative approach involving 289 nursing faculty members and students from forty one American states. Both groups identified two primary factors that contributed to student incivility, an attitude of student entitlement and stress. Entitlement reflected a lack of personal responsibility, students’ seeing themselves as consumers, being owed an education. Jones and Philip (2011) focus upon the emergence of this consumer culture and the educational institution being perceived as having total responsibility for the student’s learning. Exponentially this

¹⁹ This work was based upon Stockwell’s (1972) seminal work on the “unpopular patient” in health care.

has led to an increase in unrealistic expectations, such as good grades. Greenberger et al (2008) offer a differing perspective seeing incivility as a potential coping strategy when the students' sense of control is diminished, faced with the rigours and stress associated with course work (Kolanko et al 2006).

Attempting to determine students' understanding of academic misconduct, Perry (2010) conducted a survey utilising a questionnaire which had been adapted from three previous studies (*The Times Higher Education Opinionpanel Research*, 2006; study; Bennett, 2005; Pickard, 2006). The sample consisted of 355 undergraduates and 122 postgraduate students at a West Midlands Business School. With respect to the findings only 24% of first year students recognised that copying from an author without referencing the source was deemed to be plagiarism and only 27% of first years were aware that handing in assignments found online was also plagiaristic. Accordingly this lack of understanding led to unintentional "cheating" and therefore uncivil behaviour.

Poor secondary school preparation has been suggested as causative factors (Braxton and Bayer 2004, Clark 2008a). Gannon-Leary (2008) reported that there was less value being attributed to good manners (being civil). Certain students were perceived as having less respect for authority figures (Luparell 2004) and this was linked to a lack of discipline at home, being transferred into HE. Widening participation²⁰ was raised as an issue, with the cultural backgrounds of students not preparing them for the norms of HE, many being the first person from their families to enter the field. This lack of preparation is a pertinent area, especially in relation to the societal and cultural aspect of my disruptive contextual approach and the notions of social capital and habitus and these will be explored later.

In conclusion the immediate context of the classroom and the number of students can be factors. Pressures associated with university life have to be considered, linked to the attitudes of both staff and students. The ability of faculty to "control" classes and the labelling of students as being "good" or "bad" can have a bearing and there are issues pertaining to the wider societal and cultural contexts. Having

²⁰ The Higher Education Funding Council for England (HEFCE) see widening participation "as a broad expression that covers many aspects of participation in HE, including fair access and social mobility". Available at <http://www.hefce.ac.uk/whatwedo/wp/policy/>; On behalf of the Higher Education Academy (HEA) they published a toolkit for practitioners to promote effective outreach work (Dent et al 2013). Available at; <http://www.hefce.ac.uk/whatwedo/wp/policy/>.

identified some of the potential causes, what types of behaviours demonstrate the actual manifestation of incivility?

4.4 Associated Behaviours

A number of studies have identified common behaviours associated with incivility (Lashley & De-Meneses 2001; Kolanko et al 2006; Clark & Springer 2007a; 2007b; Clark 2008c; Gannon-Leary 2008; Clark et al 2009. Lashley & De-Meneses (2001) reported on a National (USA) survey of 611 nursing programmes to determine the extent to which certain problematic student behaviours existed in schools of nursing. They reported that:

“Higher Education has begun to identify the lack of student civility in the classroom as problematic. Such behaviours traditionally were not conceived of at the university or college level and were formerly viewed as confined to elementary and secondary education settings in North America” (p81).²¹

The survey identified “rude” behaviour including threats to staff and “objectionable physical contact”. Inattentiveness, attendance problems, lateness and cheating in tests and written assignments were also cited.

Clark & Springer (2007a; 2007b) used a mixed method of quantitative and descriptive approaches, applying the Incivility in Nursing Education Survey (INE)²² to survey the views of both faculty and students in an American metropolitan college. Using a combination of classroom observation and faculty interviews, their sample included 324 students and thirty two faculty members. General examples of incivility, as reported by faculty, included students making disapproving groans, being sarcastic, both in gestures and remarks, the monopolising of classroom discussions and the use of mobile telephones in class.

Students reported condescending remarks, poor teaching styles, faculty acting in a superior/arrogant fashion and being criticized in front of peers. These behaviours were also highlighted in a later study by Clark and Springer (2010) with students emphasising the “belittling” attitude of faculty. Clark (2008a) uses the term “rankism”

²¹ I acknowledge the North American context as a unique one, however as identified earlier in the review, there are a number of similarities in the reported behaviour when compared to the United Kingdom. There is, in some examples an extreme level grounded in the American experience, yet the principles and concepts are equally pertinent to this country.

²² Clark and Springer developed the INE survey, deriving information from the Indiana University Defining Classroom Incivility Survey (2000) and the Student Classroom Incivility Measure.

to describe this, which involves the abuse of power, founded upon an individual's position and rank within an organisation and in relationship to others. In effect their perceived power status is used to belittle and demean.

Rieck and Crouch (2007) identified similar behaviours when using an online questionnaire to survey nursing students. This focused on student perspectives of connectedness and civility in online nursing courses. Of the ninety six respondents, 35% of students reported that they experienced "rude" or "unkind" comments from peers and 60% reported incivility from teaching staff. Schneider (1998) recommended that lecturers should be aware of how their behaviour can "amplify" incivility, arriving late and being ill prepared for a session can frustrate students and invite reciprocal behaviour. Almost a decade later Clark and Springer (2007a) highlighted the same issues and Tantleff-Dunn et al (2002) are clear that faculty-learner conflicts can cause students to disengage from the learning process.

Academic misconduct is synonymous with plagiarism and cheating (Bennett 2005; Gannon Leary et al 2009; Tippitt et al 2009; Perry 2010 & Ford & Hughes 2012). However there does appear to be a degree of ambiguity and confusion over what actually constitutes plagiarism (Dahl, 2007; Leask, 2006; Fontana 2009). Perry (2010) refers to the exponential increase in academic cheating, acknowledging the increase in the availability of online "assignments". As a result of this ambiguity, many British HE institutions offer advice and guidance to lecturers and students on the issues of plagiarism. This is achieved through supportive guidance and institutional protocols and policies.

Generally there are behaviours which are unique to both students and faculty i.e. rude behaviour and being late. Students are responsible for inappropriate talking and cheating, whilst faculty can be held accountable for having superior attitudes, pulling rank and being ill-prepared. Exponentially these behaviours can lead to the potential abuse of power and reflecting this, what are the effects and consequences, on both groups?

4.5 Effects and consequences

The effects and consequences can be both immediate and long term (Clark and Springer 2007a; 2007b; Clark 2008b; Marchiondo et al 2010; Altmiller 2012). Marchiondo et al (2010) focusing upon some of the longer term effects conducted a survey involving 152 senior nursing students in two Midwestern Universities in the USA. They utilised the Nursing Education Environment Survey, developed by both the investigating Marchiondo's. This had been adapted from the Workplace Incivility Scale (WIS)²³ (Cortina et al 2001) and the Incivility in Nursing Education (INE) survey (Clark and Springer 2007).

The study examined the effects of faculty incivility on students' satisfaction with their learning experiences and identified four problematic effects. Firstly, students' level of anxiety is increased due to non-constructive feedback and ridicule. Secondly, sustained incivility can interfere with both academic and clinical performance. Thirdly, perceived faculty incivility conflicts with the nursing ethos of care and compassion and can be mirrored by the student. Finally, long term incivility can lead to student dissatisfaction with the whole programme leading to withdrawal (Clark 2008b).

Altmiller (2012) reported that some faculty members lacked professionalism and as a consequence students had been left with a sense of hopelessness, feeling disrespected and embarrassed. Students reported that they had been reduced to tears as a result of faculty incivility (Reick & Crouch 2007). Equally Clark & Springer (2007a; 2007b) reporting on faculty experiences, say that it had led to disturbance in sleep, caused them to have doubt about their teaching approaches and eroded their self esteem and confidence.

Luparell (2004) utilising a qualitative approach including semi-structured interviews and adopting a critical incident technique (CIT), explored how twenty one faculty members described uncivil encounters. This study emphasised the polarising effects of incivility, where visceral and battlefield metaphors were used to describe their experiences, including being verbally "attacked", "injured", "wounded" and how this led to the "killing" of morale.

²³ The Workplace Incivility Scale (WIS) measures the frequency of disrespectful and rude behaviours from managers and co-workers over the previous 5 years.

Clark and Springer (2007a, p7) reported that “*uncivil student encounters are leaving some faculty stunned and shaken*” and there is a reluctance to share these experiences, reflecting the self-perception that their teaching is not adequate and as a consequence this can cause isolation and frustration, (not unlike the consequences shared by students). This can lead to faculty ignoring the classroom contextualised behaviour and as result we can see incivility “*extend beyond the confines of the classroom*” (Hirschy and Braxton 2004, p71).

Clark and Springer (2007a, p14) declared that “*incivility among nursing faculty and students is a grim and growing concern*”. Robertson (2012) likens the relationship between faculty and students to a “tug of war” competition where both sides become preoccupied with their own self preservation. Here both sides blame the other and they become polarised, perceiving student apathy and “tyrannical” lecturers as being the cause of incivility. This is reflected in my own personal experiences and anecdotal evidence from teaching colleagues. Strategies for managing and minimising incivility are therefore an important part of the research into the concept.

4.6 Strategies for managing incivility

Many of the recommendations for managing incivility are strategic, with a leaning towards the wider organisational context (Bayer 2004; Clark and Springer 2007a, 2007b; Altmiller 2012; Williams & Lauerer 2013). Clark and Springer (2007a) recommended the development of clear policies identifying non-acceptable uncivil behaviour, clearly setting out expectations and consequences. This is also supported by Bayer (2004) who encourages institutions to develop comprehensive codes of conduct with the students being encouraged to report “*faculty Improprieties*” when staff act in an uncivil ways.

Clark et al (2013) conducted a study, surveying the views of 588 faculty (from forty states) and their experiences of incivility from other faculty members. Using the Faculty-to-Faculty Incivility Survey (F-FI Survey²⁴), they measured perceptions, frequency and ways of addressing the problem. Commonly reported issues involved put downs, not sharing workload pressures and using media devices in meetings. A fear of retaliation and a lack of clear policies were cited as reasons for not addressing the problems. Interventions for tackling incivility involved the building of collegial

²⁴ The F-FI Survey was developed by Clark based on existing expertise from a number of sources.

relationships and the provision of open forums for promoting collective responsibility for managing incivility.

Jenkins et al (2013)²⁵ refer to the use of student civility contracts which explicitly identify acceptable and unacceptable student behaviour, accommodating their professional responsibilities as future nurses. However, there is no inclusion of the reciprocal expectations that students should have of staff. It is very one-sided and is predicated upon the hierarchical power role of the lecturer and the institution.

Williams & Laurer (2013) discuss their experiences of implementing a “civility code”, founded upon the role modelling of civility by faculty members. This had to be built around meaningful discussion between both groups and be continually reinforced for it to become an inherent aspect of the local culture. Suplee et al (2008) utilising simulation workshops and case studies based in the classroom, on-line and the clinical setting, analysed the content with regards to the causes of incivility and faculty strategies to minimise incivility and recommended that:

“possible prevention or decreasing incidents can only occur once policies are put into place and faculty are educated on how to manage behaviours deemed uncivil” (p68).

Whereas it is perceived that institutional policies are definitely important, I believe that the role of the individual member of staff and their own personal teaching strategies should not be precluded. Tippitt et al (2009) promote the importance of academic integrity, where faculty should be turning up for designated classes, demonstrating thoughtful preparation and clearly communicating the purpose of the learner expectations. Longer term strategies include the creation of trusting relationships, where the student is allowed to question the status quo without fear of any reprisals. Faculty need to act as role models and avoid creating a culture of blame and as Clark (2008a) pragmatically reports that if they demonstrate respectful behaviours towards students, then this will encourage reciprocal positive responses. Conversely if academics continue to behave in a demeaning and belittling way they *“can slowly diminish a student’s confidence and interfere with learning and academic inquiry” (p4).*

²⁵ There is an example of this student civility contract developed by Ohio University School of Nursing, USA, in the appendices. Available at: <http://www.outreach.ohio.edu/bsn/documents/StudentCivilityContract.pdf>; accessed on April 16th 2014.

A clear institutional approach is vital in tackling plagiarism and in creating an environment of academic integrity (Bennett 2005; Tippitt et al 2009). Devising approaches and strategies can strengthen *“mechanisms to give positive messages about the value of accurate referencing and data presentation as a feature of good scholarship”* (Perry 2010, p 107). Academic misconduct is the concern of both students and lecturers alike and both need to develop their understanding of the key issues, involving the promotion of positive attitudes, nurturing integrity and authenticity. This can be achieved in an open and transparent way, both groups working together through the fostering of collaborative relationships, engaging in meaningful dialogue.

Jenkins et al (2013) use an exploratory mixed method study to test the effectiveness of a journal club. Twenty five students completed a coping questionnaire and were interviewed, with ten being involved in the club. The main aim was to build social capital and civility amongst the group and as a result of their involvement, attitudes and behaviour had changed and they were more likely to support peers and chose not to be uncivil themselves. Jenkins et al (2013) recommend an expansion of this approach and I suggest that the involvement of lecturers would be pertinent as this has the potential to change their attitudes too.

The professional nature of nursing is highlighted as a way of tackling incivility (Luparell 2005; Altmiller 2012). Altmiller (2012) refers to the American Nurses' Association Code of Ethics for Nurses with Interpretive Statements (2001)²⁶, which reinforces the principle that nurses should portray respect and compassion in all relationships. Luparell (2005) supports this declaring that incivility can be perceived as a violation of these principles and that there is a moral imperative on faculty to deter such behaviours.

There are a number of specific strategies recommended as methods for coping with incivility (Clark and Springer 2010; Keashly & Neuman 2010; Jones & Philp 2011; Altmiller 2012). Clark and Springer (2010) suggest the use of stress management exercises and other initiatives included the creation of coaching, and mentoring programmes. Altmiller (2012) proposes that curriculum development should accommodate learning approaches which help students to improve their resilience.

²⁶ The equivalent in England and Wales being the Nursing and Midwifery Council (2008) Standards of conduct, performance and ethics for nurses and midwives.

The development of assertiveness skills through role playing scenarios is one such example.

Luparell (2004) reinforces the importance of negotiation, based upon agreed ground rules between both parties. This can avoid the effects of polarisation and the creation of a “them and us” situation. This was best reflected in her study when faculty used “battlefield” metaphors to represent their experiences. Tippitt et al (2009) acknowledge the importance of not attributing blame, allowing for transparency; both students and faculty should be able to discuss issues together to develop pertinent and applicable interventions. Clark and Springer (2010, p325) see that “*ultimately, it is the role of academic leaders to foster cultures of civility where engagement can occur and respectful communication is encouraged*”. This has to be achieved through student and faculty collaboration to enable and facilitate the interpersonal element of the teaching and learning process (Keashly & Neuman 2010; Jones & Philp 2011).

I have previously highlighted my personal concerns with polarisation and blame. By creating an ERS where open, transparent and meaningful dialogue can be promoted, I will facilitate the exploration of disruptive contexts and their potential role in creating incivility. This shifts the emphasis away from attributing behaviour and accordingly blame. The need for cooperation seems to be the key in moving forward, yet there appears to be little or no evidence of studies actively involving both students and faculty together in a meaningful way, hence why this is a key focus of my approach.

Having reviewed some of the strategies for coping with incivility, the following content will explore conceptual developments that can help in developing a deeper understanding. Recognising the objectives of this research study, there is a particular emphasis on the notions of power, disempowerment and empowerment.

4.7 Power

Previously I focussed upon the potential anomaly and confusion associated with different terminologies and my initial focus upon bullying recognises the fact that some studies refer to it as a separate entity and others as an aspect of incivility. Simpson & Cohen (2004) reinforce the “*critical role of organisational structures in understanding bullying*”, in particular they emphasise the capacity of bullies to exploit and manipulate structures to their own ends (Simpson & Cohen 2004, p183). The importance of these organisational structures comes through in the studies which

specifically focus upon incivility (Bayer 2004; Clark and Springer 2007a, 2007b; Suplee et al 2008; Altmiller 2012).

The potential abuse of power is a factor in incivility. Simpson & Cohen (2004), Coleyshaw (2010) and Keashly & Neuman (2010) question why there still remains a perceived lack of published work regarding bullying within higher education²⁷. Offering up a paradigmatic challenge Coleyshaw (2010) suggests that the self serving interests of maintaining power by institutions, academic disciplines and government policy makers are a potential factor. There is a missed opportunity of research inquiry into the students' experience and a bridging of the gap between HE and research pertaining to the workplace. Bullying needs to be scrutinised across differing life courses and contexts and this contextual acknowledgment is a pertinent one for this research study as it is a key underpinning of my approach.

Clark (2008a; 2008b) refers to the disempowering effects of rankism and the unwillingness of students to challenge faculty, as they had too much to lose. Some decide just to *“play the game”* and *“jump through the hoops”*, keeping a low profile. These responses reflected a fear of being failed in their work, or more seriously being expelled from their courses. Referring to the experience of institutionalised and chronic incivility she reports that the response to rankism could *“turn into indignation and victims may be left thirsting for vengeance”* (Clark 2008a, p6).

Institutional bullying can be characterised by the creation of adversarial competition, and authoritarian leadership. Keashly & Neuman (2010, p61) see these as *“conditions that appear contrary to the academy’s (institution) espoused notions of collegiality and civility, grounded in the ‘sacred’ values of academic freedom and autonomy”*. Historically, faculty “autonomy” has been seen as a critical requirement, allowing for the freedom of independent thought. This fosters climates where open and controversial debates can take place, without the fear of reprisals. This is reflected by Habermas (1984, 1987) in his theory of communicative action and his notion of the ISS has been adopted as a theoretical underpinning for this CAR study.

Coleyshaw (2010) observes that highlighting bullying as an issue potentially undermines the principles of widening access. There is a vested interest in perpetuating the “idiosyncratic” nature of bullying as an inevitable aspect of school

²⁷ This could reflect my earlier concerns regarding the uncertainty with terminology.

and work life (Thomas 2005; Keashly & Neuman 2010). This inevitability suggests that bullying will always be a feature of the abuse of power and consequently causes disempowerment.

4.7.1 Disempowerment

The Oxford English Dictionary (OED) (2003b) simply defines disempowerment as to *“make (a person or group) less powerful or confident”*. There is little doubt that disempowerment is associated with bullying and incivility (Cohen 2004; Luparell 2004; Thomas 2005; Keashly & Neuman 2010 & Del Prato 2012). Del Prato (2012) conducted a phenomenological study utilising in-depth interviews, targeting eighteen nursing students on a degree course in the north east of the United States. The study set out to identify teaching and learning practices that supported the formation of professional identity and recognised the integral role that faculty have in shaping the future professional role of students. *“Demeaning feedback led students to question whether they were capable of becoming nurses and shaped their developing sense of self as nurses”* (Del Prato, p3). The potential effect of incivility could undermine professional formation, negatively affecting self esteem, self efficacy and accordingly self confidence (Callahan 2011).

As highlighted earlier, Luparell (2004) uses battle metaphors to describe incivility when an uncivil incident begins with a triggering event; this causes an escalation of tension, which is exacerbated by a *“failed diplomatic effort”*. The lecturer then feels *“ambushed”* and then the *“battles”* commence. Once again this highlights the polarising effect that incivility can have upon the key protagonists. This can only have a disempowering effect and my research acknowledges this, creating an environment where this polarisation is avoided or at the least, kept to a very minimum.

Luparell's (2004) research was carried out against the back drop of the shooting dead of three nursing staff members in the University of Arizona in 2002. Luparell (2004, p65) referring to the online discussions at the time, identified that many reflected feelings of anguish over the shootings. However some shared their disdain for nursing faculty. One discussion group being titled *“Arrogant disrespectful professors; be warned”* and she cites other comments from on-line discussion groups at the time;

“Those of you who that make life hell for your students are despicable”. (Student)

“Their arrogance and selfishness ended up getting them killed”. (Student)

“I Hope the College of Nursing takes a look at the lack of compassion, understanding and support from the professors”. (Student)

“Hear in lies on one of the basic dilemmas for nurse educators. We are teaching the caring the profession yet negative criticism of students is perceived as uncaring”. (Faculty)

The last comment focuses upon a potential dichotomy and conflict with respects to nursing as a caring profession. In effect I would suggest that it is not about avoiding the management of incivility, but in a real sense it is about how it is done. This can be based upon strategies grounded within the immediate context of a classroom, underpinned by institutional policies. With both groups engaged in a meaningful dialogue, based upon mutual trust and understanding, there is the potential to empower and move forward.

4.7.2 Empowerment and “Voices”

Empowerment derives from the Latin verb *“poetere”* meaning to *“be able to”*. This involves making someone stronger and *“more confident, especially in controlling their life and claiming their rights”* (OED 2003a). The need to empower staff and students in managing and coping with incivility has been highlighted by a number of studies (Clark and Springer 2007a; Suplee et al 2008; Marchiondo et al 2010; Clark and Davis Kenaley 2011; Jones and Philp 2011). Clark and Davis Kenaley (2011, p159) declare that the empowerment of students;

“May lead to a safer teaching-learning environment, improve relationships between students and faculty, and enable students to function more effectively in the practice setting”.

Nystanga and Dann (2002) remind us that empowerment can refer to an individual and/or a group and it involves the process of *“pulling from within themselves”*, the power to affect positive change and to control significant life events. It is a process which enables the voice of the individual (group) to be heard. Not having a voice can be disempowering and equally faculty voices giving contradictory messages can cause student anxiety. Robertson (2012, p26) reports that some fail to clearly communicate and articulate their expectations whilst others are seen to *“adhere to rigid and oppressive pedagogies that are devoid of caring, respect, and decency”*.

Clark (2008a) advocates the promotion of “*human dignity*” and the creation of learning environments underpinned by this. She outlines a number of key approaches for tackling incivility, including breaking the “*taboo*” of rankism;

“Until rankism is named, openly discussed, and its consequences revealed, faculty and students are powerless against it” (p6).

Transparency is seen as a way of achieving this, where both faculty and students are enabled to share their concerns through “open forums”, with the actual student body conducting these, nurturing an empowering environment (Luparell 2004; Clark and Springer 2010). She recognises the importance of “protecting dissent”, where both sides engaged in open discourses, allowing ideas to flourish. This promotes non-discriminatory approaches to teaching and learning and civility is openly role modelled. All groups have an equal responsibility for providing this environment and all individuals are accountable for their own roles in the pursuit of this common goal (Suplee et al 2008; Altmiller 2012).

Clark and Davis Kenaley (2011) see that nursing educationalists are pushing for a more student centred and “empowering pedagogy”. Clark (2008b) utilised Colaizzi’s (1978) phenomenological thematic analysis, applying it to describe nursing students’ lived experiences when encountering faculty incivility. This small scale study involving seven students identified three major themes, including traumatisation, a sense of powerlessness and anger. Attempting to combat this Clark and Davis Kenaley (2011) offered up a conceptual approach to tackling incivility, utilising Turner’s (1996) dimensional model of empowerment, it enables students to develop a more positive and powerful sense of self. It also facilitates the construction of knowledge, enabling an increased awareness and application of critical thought, in relation to their political and societal realities. Finally it aims to improve their competencies, from a functional perspective allowing the attainment of individual and social goals.

With respects to the wider student voice within the UK, the annual National Student Survey (NSS) addresses how satisfied the student body is with their experiences in HE. The on-going increase in the number of students completing the survey enables the dissemination of quality improvements across the university sector. This reinforces the importance of listening to both the individual and collective voice of the students and recognises that they can be a very powerful group within HE.

Grove & Gibney (2012) offer up a note of caution saying that the inclusion of NSS scores in Key Information Sets (KIS) could “offer perverse incentives”. The use of a form of measure as a specific performance indicator could distract from exploring more meaningful ways to improve courses, striving to attain an improvement in scores at the expense of developing creative ways of engaging with the student body. This concern is also echoed by Burke and Crozier (2014, p9) who see the “*simplistic categories*” used to evaluate student experiences deterring innovative approaches and in an attempt to nurture this creativity Grove & Gibney (2012) encourage the promotion of a “public discourse”. This principle is espoused by Habermas (1984) in his communicative action theory and this provides a conceptual underpinning for the chosen collaborative action research approach (see later). By bringing both students and lecturers together they can engage in a meaningful way to explore their respective perceptions of incivility.

The National Union of Students (NUS) commissioned the Centre for Gender Studies at Sussex University to review “laddism” in HE, resulting in the report “*That’s what she said: Women students’ experiences of ‘lad culture’ in higher education* (Phipps & Young 2013). This included an extensive literature review and the thoughts and comments (from interviews and focus groups) of forty woman students on their experiences of “lad culture”²⁸.

A number of key themes emerged from the research²⁹; lad culture potentially shaped identities and experiences (engaging both males and females). There was a link to a broader cultural and societal “raunch” effect (Cockburn 1991). It could be a defensive reaction to the discourse on women’s success, reflecting a “crisis of masculinity”³⁰. The corporatisation of HE and the masculine values of competition and individualism, potentially eroded the idea that HE was a place for community and mutual support. The NUS, seeing the need for a collaborative response, recommended the convening of a summit, involving the key stakeholders. Eventually this will lead to the convening, of a commission to develop a national strategy which would aim to create a safer and more empowering culture on campuses.

²⁸ “This was seen as a ‘pack’ mentality evident in activities such as sport, heavy alcohol consumption and ‘banter’ often being sexist, misogynist and homophobic”. It also involved the objectification of women and at its extremes, sexual harassment and violence. (Phipps & Young, 2013, p53).

²⁹ Searching for the following words within the content, *civil*, *uncivil*, *civility* and *incivility*, I found no references to the terms. Accepting that this report was focusing upon gender, it still does reinforce my concern that we are using disparate terminologies to explore similar problems.

³⁰ A United Nations rapporteur, Rashida Manjoo, working for the U.N. Human Rights Council, has reported (April 2014) that the UK has a “boys’ club sexist culture”. She went on to say that sexism was more “in your face” than in other countries and raised serious concerns about the portrayal of women and girls in the media.

Available at <http://www.bbc.co.uk/news/uk-27034117>.

Power and empowerment are key features of my research, they provide a conceptual approach to explore incivility and equally underpin the methodology and design. As highlighted by Clark and Kenaley (2011) I want to engage both students and lecturers in “*a constructive reciprocal process to create a safe*” and civil environment, by actively listening to their voices. By espousing the importance of mutual respect and collaborative working, the participants will value one another’s contributions. Each will be encouraged to act in a respectful way, valuing the integrity of what they share and likewise valuing the reciprocal responses of their fellow participants.

4.8 Relationships and engagement

Engaging the learner is an obvious fundamental objective of teaching and learning (Fredricks et al 2004; Rhodes and Jinks 2005; Trowler 2010). Trowler carried out a literature review on student engagement for the Higher Education Academy (HEA) and in the introduction declared that:

“With higher education institutions facing increasingly straitened economic conditions, attracting and retaining students, satisfying and developing them and ensuring they graduate to become successful productive citizens, matters more than ever”.

Trowler says that it is not that important what students bring to higher education or the place of their study, what carries more weight is what they actually do, how they engage with the learning process. Equally it is predicated upon the strategies and abilities of the institutions and the lecturers to effectively engage with the student cohort (Trowler 2010). This is a debatable issue, as I would argue that we do need to recognise what they “*actually bring to higher education*”, we have to acknowledge their cultural backgrounds and sense of self and in doing so we can then “*effectively engage with the student cohort*”. And the development of respectful relationships has to be built upon the foundation of effective communication and open discussion between students and lecturers.

The importance of engaging effectively is perceived as an empowering strategy; therefore the opposite of this can cause disempowerment. Trowler (2010) recognises that by identifying the “antitheses” of engagement we can identify situations and effects which could potentially lead to incivility and disruptive behaviour. Mann (2001, 2008) sees alienation as being the polar opposite of engagement and writes that they “*can disorient and overwhelm the student, leaving them feeling lonely, isolated and not supported*” (Mann 2008, p37). Krause (2005) prefers to use the term “inertia”,

recognising that the latter involves a conscious decision not to engage, with this apathy leading to an inert form of disempowerment.

Rhodes and Jinks (2005) warn against the dangers of attributing certain characteristics to students purely based upon their presenting behaviour. Perceived disinterest may reflect fatigue and poor academic performance could be the result of personal family problems. A fear of failing prevented some students from seeking help and support, being misinterpreted as disinterest. Behaviour therefore is not necessarily a predictor of attitude and it can be context specific. The different contexts and the experiences within these can have a bearing upon how individuals perceive one another. It is therefore expedient that both staff and students develop worthwhile relationships, developing a mutual understanding of their needs in order to facilitate student engagement and promote civility (Luparell 2004; Clark and Springer 2010; Altmiller 2012). Respectful relationships are the key to effective engagement and this will be nurtured within my research design (see later). This collaborative approach promotes empowerment, involving students, lecturers and myself. The emphasis will be on listening to voices, promoting an open dialogue, developing mutually respectful relationships. And with respects to this inter-relational aspect, I want to focus upon the metaphor of incivility as a dance (Clark 2008c).

Clark (2008c) conceives incivility as an interactive dance between the faculty member and the student, the metaphor being used to emphasise the reciprocal nature of incivility. When individuals are dancing they need to engage and communicate with each other. Equally, from a humanistic perspective, feelings and emotions are also expressed. Her study (see earlier section) captured both the perceptions of students and faculty, with both having similar views about improving the culture of incivility in nursing education.

Clark (2008c) declares that her study is unique, including both the student and faculty perspectives, representing a large sample spanning forty one American states. She recommends that more research is needed to study the dynamic process between faculty and students and opportunities for engagement. I perceive that understanding the dynamics of how individuals relate and interact with one another will be a positive step forward in the pursuit of blame free strategies, focusing instead upon prevention and contextual intervention strategies.

4.9 Summary and the way forward

Providing a rationale for the focus upon “incivility”, the term was defined before exploring the causes, behaviour, effects, management and coping strategies. This was proceeded by the exploration of specific concepts emerging from the literature, with a particular emphasis on disempowerment and empowerment.

Incivility has a detrimental effect on both the individual and the wider institution and management strategies included collaboration and cooperation as effective approaches (Keashly & Neuman 2010; Jones & Philp 2011). This was predicated upon effective communication, empowering nursing students (Luparell 2004) improving both their educational experiences and enabling them to “*function more effectively in the practice setting*” (Clark and Davis Kenaley 2011, p159).

Nurturing academic integrity can develop student nurses into “honest” and “ethical” professionals. Engagement is a fundamental factor in facilitating effective learning with non-engagement leading to apathy, inertia and demonstrable incivility (Krause 2005), whilst the notion of “good” and “bad” students recognises the subjectivity of the student–teacher relationship.

Students and lecturers are becoming polarised and a blame culture is developing. This was reflected in the findings and the extreme words used to describe feelings and perceptions. Numerous studies have identified and explored incivility situated within contexts, but none appear to actually look at the disrupting role of context itself. A number of the research studies failed to clearly articulate their methodological underpinnings, however some of the adopted methods included surveys, interviews (in-depth), case studies, concept analysis, case studies and critical incidents. There was no evidence of any study actively involving faculty³¹ and students’ together, exploring their perspectives on incivility. It is vital to listen to both voices and by doing so, there is the potential to create a “joint voice” and this can be achieved through the creation and application of the Habermasian (1984) notion of the ISS grounded within an ERS. This theoretical framework needs to be grounded within a methodological approach and method that are inherently underpinned with the same values and principles. The following chapters will provide a rationale for the choices of action research and the adoption of an interpretive phenomenological design to engage with the experiences of the participants.

³¹ I will now move away from using the word “faculty” (as highlighted in the review of the American literature) to “lecturers”, as this reflects the term that is used within the UK HE sector.

5. METHODOLOGICAL UNDERPINNINGS AND METHOD;

Action Research and Interpretive Phenomenology

5.1 Introduction

I will now make the case for the adoption of a triangulated approach (Krefting 1991; Cohen and Manion 2000) involving collaborative action research (CAR) and interpretive phenomenology, providing both methodological underpinnings and a method for engaging with the participants' lived experiences, respectively. Within the earlier epistemological chapter I focused upon the integral role of the ERS as a space which enabled the facilitation of the Habermasian ISS and this theoretical underpinning complements and supports the tenants associated with AR.

Of equal importance was the capturing of the “lived” experiences of the students' and lecturers' involvement in the study. Recognising the emancipatory nature of CAR and the creation of ERS, it had been important to evaluate if the workshops were perceived as spaces in which the participants experienced the freedom to openly engage and collaborate with one another. Interpretive phenomenology was chosen as the specific method to determine this and this will be discussed later in the chapter; however the initial focus will be upon action research.

Kemmis (2001) locates action research within the domain of critical theory and Hope and Waterman (2003; p123) see it;

“As a method for addressing ideological and power-related issues in social situations, as well as providing an impulse for action”.

Reason and Bradbury (2001) emphasise both its collaborative and reflective nature and these elements were brought together in the form of an ERS, grounded within the workshop programme (this is discussed later in the research design chapter).

5.2 Origins of Action Research

Kurt Lewin's (1946, 1947) work on social issues in the USA in the late 1940s is regarded as a major landmark, leading to the development of AR as a research methodology (O'Brien, 1998, Koshy, 2005). Lewin defines Action Research as:

"A comparative research on the conditions and effects of various forms of social action and research leading to social action", using a process of "a spiral of steps, each of which is composed of a circle of planning, action and fact-finding about the result of the action".

This was developed by Jacob Moreno (1892-1974) who saw research participants as more than mere subjects in the process and promoted social interaction and joint participation in research (Gunz and Jacob, 1996). Both Lewin and Trist (O'Brien 2001) a social psychiatrist who worked with German prisoners post Second World War, applied research to systemic organisational change and highlighted the importance of collaboration and group relations for problem solving as the foundations of AR. There are strong links between AR and the work of John Dewey, who suggested in the 1920s and 30s that educators should be actively involved in community problem solving (O'Brien 2001). Important proponents of educational AR include Stephen Corey in the USA in the 1950s and Lawrence Stenhouse who used it for studying curriculum design and teaching in the UK in the 1970s (Koshy 2005).

Building upon Lewin's collective approach Kemmis and McTaggart (1998), key contemporary protagonists, believe that groups have more potential to change the status quo than individuals. Carr and Kemmis (1986, p163) see action research as being founded upon principles which can lead *"to independence, equality and cooperation"*. Reason (1994) and Heron (1996) originating from a psychology background, focused upon conflict resolution and communication. Being influenced by phenomenology, they promoted participatory and holistic knowing within AR.

5.3 Defining Action Research

The essence of an AR approach, brings together the four elements of action, reflection, theory and practice (Kemmis & McTaggart 2000; Reason and Bradbury 2006, 2008; Koshy 2011). Kemmis and McTaggart (1985, p5) provide the following definition of AR as being:

“ a form of collective self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their situations, their understanding of these practices and the situations in which these practices are carried out”.

Gilmore et al (1986, p161) write that AR is:

“...a dual commitment in action research to study a system and concurrently to collaborate with members of the system in changing it in what is together regarded as a desirable direction”.

These two definitions capture key elements which reflect my reasons for adopting the approach. The promotion of both individual and “collective” reflection is integral and by creating a “reflective space”, both students and lecturers collaboratively explored the role of disruptive contexts and their relationship to incivility (Kemmis and McTaggart 1985). Koshy (2005) and Koshy et al (2011) reinforce the importance of the critical reflective approach, involving both the researcher and the collective reflection of the participants, providing interpretations of the perceived problems and solutions. Reason and Bradbury (2001) equally reinforce the transforming potential of these new reflective insights as any action and understanding not being predicated upon this, is “...blind, just as theory without action is meaningless” (p2).

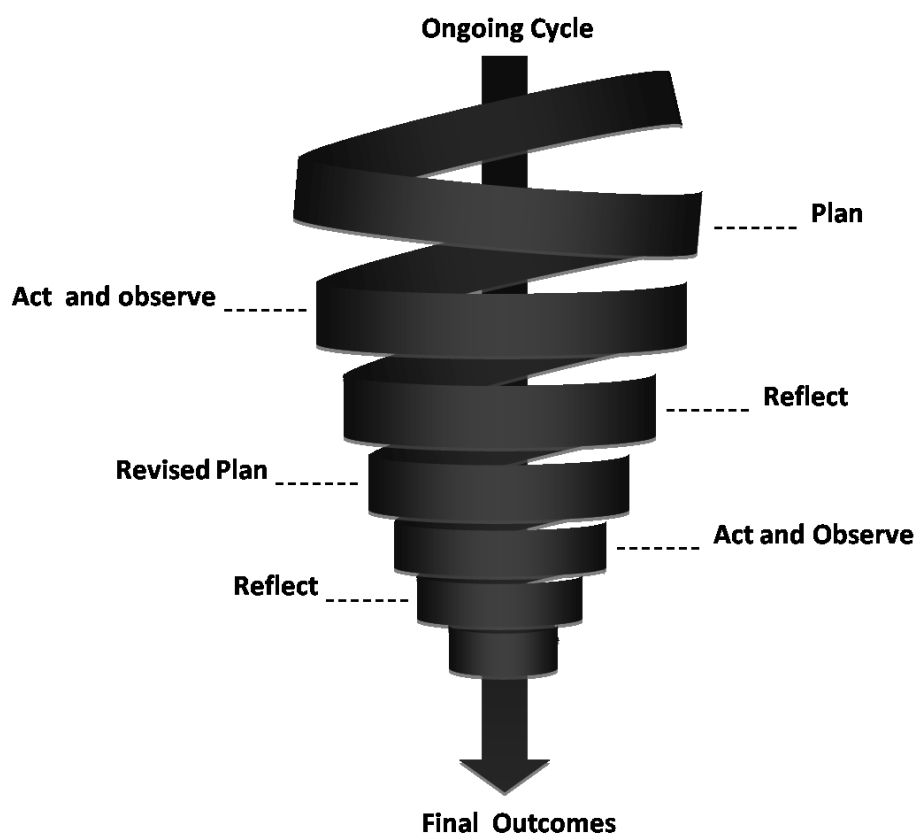
The collaborative nature of AR was fundamental to this study and the collaborative underpinning is reinforced by a number of studies (Shani and Pasmore 1985; Carr and Kemmis 1986; Winter and Munn-Giddings 2001; Reason and Bradbury 2006). Gilmore et al (1986) reinforce the “importance of co-learning” as a “primary aspect” of the research approach and Reason and Bradbury (2001, p1) highlight the democratic nature, viewing it as;

“a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview”.

This “democratic process” enabled the participants to explore and develop new and innovative ways of how they had been perceiving incivility and accordingly developed actions, predicated upon these new insights. Utilising the concept of disruptive contexts to facilitate this exploration through the promotion of dialectical relationships, the individual perspectives were shared and challenged openly, leading to the accommodation of a new “participatory world view” (Reason and Bradbury 2001, p1).

Once commenced this process is structured around a cycle of planning, acting, evaluating, refining and learning from the shared experiences which evolve from the research (Shani and Pasmore 1985; Reason and Bradbury 2006; McNiff and Whitehead 2006; Koshy et al 2011). Reason and Bradbury (2006, 2008) describe this as a “living” process which cannot be predetermined, but emerges and evolves as we deepen our understanding of the relative issues. This understanding is enhanced by the spiral structure associated with the dynamic ongoing approach of AR (see diagram 3).

Diagram 3. The Action Research Cycle



5.4 The Action Research Process

Action research utilises a spiral of steps, each of these composed of a circular planning approach. Waterman (1998) and Kemmis and McTaggart (2005) highlight the integral importance of the cyclical approach, based upon a “dialectical movement” between action and reflection. This ongoing engagement can enhance validity and allows the researcher to manage and incorporate emerging issues in the research design.

Kemmis and McTaggart (2005) reinforce the importance of reflection in the planning spirals and accordingly acting upon any insights. The structure is not to be seen as a rigid framework, as in practice the process may well not be as neat and tidy as the figure suggests. The stages may well overlap, recognising the fluidity associated with the approach. This spiral model allowed the participants and myself to revisit a concept and or a theme at a deeper level as the research progressed, enabling a deeper and greater understanding of the same (Winter and Munn-Giddings 2001; Waterman et al 2001). These group interactions are seen as the foundation to problem solving and decisions are best implemented by those who assist in the actual decision making process (Kemmis and McTaggart 1985). Coghlan and Shani (2005, p542) succinctly and simply comment that;

“The greater the role clarity among the different actors involved in the action research process, the more willing the participants will be to participate”.

As the researcher I considered the collaborative nature of the approach as a specific distinguishing feature of the methodology. Hope and Waterman (2003, p123) capture the essence of this when they declare that the participative nature;

“Is an important principle upon which action research is based and, as such, offers a sense of identity to the inquiry process... it sets parameters for the way that process is managed, and it provides a focus for reflection and reflexivity”.

Critical reflection and reflexivity were integral elements of the ongoing evaluation, informing the same process as the research progressed and developed (Winter and Munn-Giddings 2001). With respects to the validity of the approach, Hope and Waterman (2003) pragmatically say that;

“it seems reasonable that the validity of action research can be aligned with outcomes generated for participants and the environment” (p125).

As an integral element of the research design and analysis, evaluation was on an ongoing basis (see data collection). After each workshop the findings were returned to the participants to determine the validity and authenticity of the content and any feedback was accommodated for the proceeding workshop (Robson 2002). This dynamic and evolving process is referred to as “living theory” by Whitehead (2008). It is not pre-determined but it relies upon the emerging changes which have been developed through an individual and collective reflective understanding of the relative issues (Reason and Bradbury 2008).

As action research has developed over the years, a number of types and categories have evolved and emerged. These are all predicated upon converging approaches and values. The following section will briefly explore these and a case will be made for a collaborative action research (CAR) approach.

5.5 Types and categories of Action Research

O'Brien (2001) and McNiff (2013) highlight the various names that action research can be known by including, traditional AR, organisational AR, practitioner AR, emancipatory research, radical AR, participative AR and cooperative enquiry³². Reason and Bradbury (2001) refer to the "family" of participative action orientated approaches, where some overlap and others emphasise different elements. (Please see diagrams 4 & 5). Some observers pragmatically see them as variations on a theme (O'Brien 2001; Boog 2003). However McNiff (2013) cautions against the fragmentation of the field "through tribalism" and that the key focus of AR should not be lost in this process. For McNiff (2013, p10) one of the overarching principles of AR involves the *"process of helping other people think for themselves..."* and that the;

"Collaborative working therefore becomes more than 'we'; It is 'I' in dialogical relation with others and others in dialogical relation with me and others" (p 8).

This reinforces the role of the ERS and the principles of the Habermasian ISS as McNiff reminds us about the empowering nature of AR. Whilst I believe that "we" can be a term which reinforces the sense of shared ownership and involvement, I personally recognise that the dialogical "I", highlights the importance of critical self reflection, through engagement with the internal context, having a dynamic and dialectical relationship with others through collective reflection.

The following diagram (4) highlights some of the indicative types of AR and these do illustrate a convergence of approaches and values. Diagram 5 focuses upon the "person" or the individual relationship that the researcher has with the research focus.

³² This plurality of approaches was captured in a recent position paper from the International Collaboration for Participatory Health Research [ICPHR] (2013). Laying down a number of guidelines, being grounded within the field of healthcare, the paper referred to the traditions of action research and purported that *"part of the PHRs richness and appeal is the range of paradigms, strategies of inquiry, and methods of analysis that researchers can draw upon and utilise"* (ICPHR, 2013 p3). In practice the approach has to be understood as being a research paradigm rather than a method, not recommending *"any particular model for defining levels of participation in the research process"* (p8) and this paradigmatic *"inherent plurality"* was perceived as its epistemological strength.

Diagram 4. Indicative types of Action Research

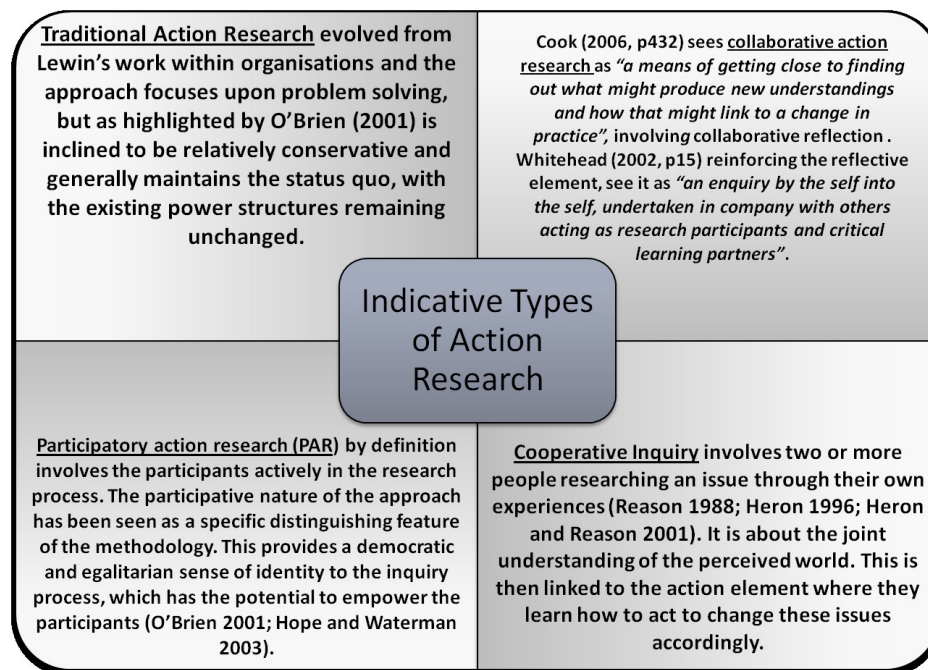
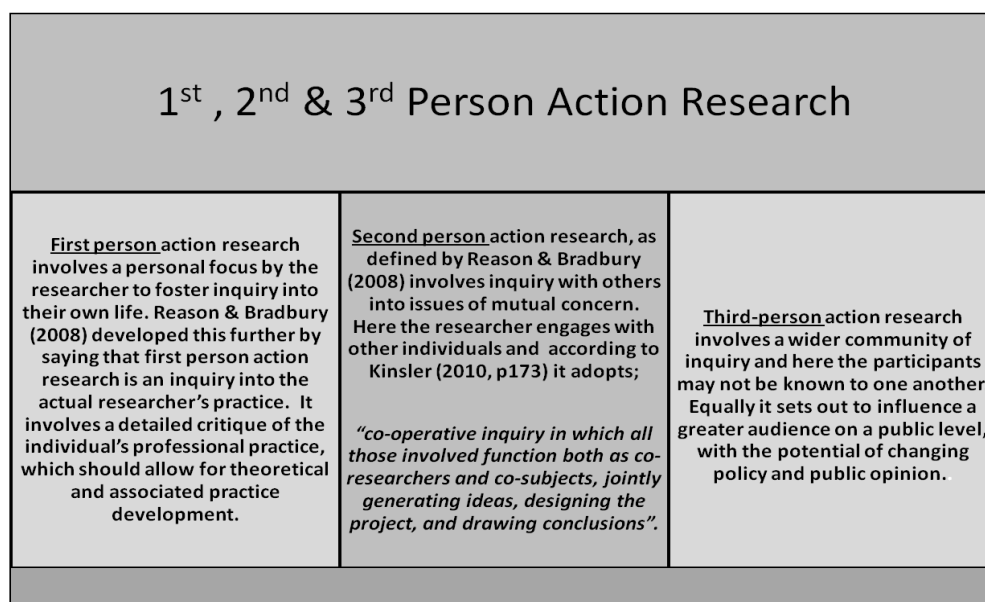


Diagram 5. "Person" action research (Torbert 2001)



5.5.1 Summary of types

Traditional AR focuses upon problem solving and Participatory Action Research (PAR) emphasises the emancipatory nature of the approach, as too does cooperative enquiry, both with the objective of promoting a joint understanding of the participants' perceived world and the creation of new perspectives (Cornwall 2008).

These are grounded within the second person approach, promoting a community of enquiry, facilitating interpersonal dialogue leading to collective decision making within communicative spaces. Torbert (2001) refers to the inner dimension of first person AR and its inherent links to second person AR and the authentic engagement with the participants' dialogue. Specifically relating to this as "meditative inner work" (p. 252) this engagement with the internal context and the necessary associated interpersonal skills are tenants that are required for the third person transformational changes at an organisational level.

Initially I had been considering PAR, but my approach, in the early stages, did provide structure and direction and the participants' involvement was more collaborative in response to this³³. After considering the types and categories, I would like to present a rationale for the choice of a second person collaborative action research (CAR) approach for this study.

5.6 Second Person Collaborative Action Research (CAR)

Any attempt to change and improve practice, has to acknowledge that participants can be restrained by the cultural and social perceptions that have a bearing on their ways of working (Winter 1989). Utilising CAR I set out to develop the insights and understanding of the participants into the focus of the study i.e. incivility and encouraged a critical discourse with their wider cultural and societal surroundings. Habermas (1984, 1987) would see this second person approach as a key objective of his communicative action theory, engaging individuals in open and meaningful debates. This offers up the opportunity of seeing their world from a new perspective, challenging some of the traditional implicit aspects of "habitus" (Bourdieu 1984, 1986).

Kemmis (2001) sees that this process of reconstruction, not only relates to practice and the individual, but also accommodates the actual context as well. This involves the connection between the individual person and the wider organisational, societal and political context. Recognising this, there is the potential to transform a situation and to overcome any sense of isolation, alienation and oppressive injustices. This can enhance and transform the "social capital" of the individual, empowering them with new insights (Bourdieu 1984, 1986). The focus upon disruptive contexts and the

³³ In the final joint workshop (see research design) the participants took the lead, after I left the group, to engage with one another, thus the last workshop had evolved into a participatory one. Here they decided upon the outcomes, without any facilitation from me (see later in the study).

second person collaborative approach proved to be catalysts which enabled the participants to recognise what they were bringing to the workshops and as reinforced by Roberts & Dick (2003) and Kemmis (2006), they developed insights and understanding into how this might have a bearing upon their educational experiences (see findings chapters).

Mitchell et al (2009) incorporating the views of Hitchcock & Hughes (1995) focus upon the shift from anecdotal to action, based upon *“critical professional thinking, from a routine and habitual action to an action based on self-appraisal, flexibility, creativity, social, cultural, and political awareness”* (p345). The CAR challenged some of the assumptions that the participants had about incivility based upon these routines and habits. The disruptive contextual approach takes into account the wider social and political awareness and its dynamic relationship with the internal context allows for self-appraisal. This is reinforced by the Collaborative Action Research Network (CARN) which recognises the fundamental importance of practitioners actively contributing to the generation of knowledge through the recognition and reflection upon these contexts (CARN 2014).

5.7 The role of reflection

Concentrating upon “interpersonal dialogue”, Raelin (2001, 2008) and Burchell & Dyson (2005) discuss the interplay between individual and collective reflection. Burchell & Dyson (2005) explore ways in which reflection can be developed within the context of a group and say that it;

“incorporates both the external dimension concerned with the provision of time and a physical setting away from routine work activities, and the inner dimension of space for dialogue with oneself and others” (Burchell & Dyson 2005, p291).

This “inner dimension” complements the notion of the “internal context” and the dynamic relationship between this and the other contextual settings. This relationship is based upon the fluidity of interplay between the contexts and the dynamic elements associated with the developing participant relationships (Torbert 2001; Parsons & Brown 2002). Raelin (2001) refers to emancipatory discourse, uses the term social or public reflection, recognising that whilst it can involve introspection, the process can also be shared with others where the internal dialogue is enhanced by the external one.

Recognising the concepts of “self awareness” and the “internal context”, I am invited to have an “interpersonal dialogue” with myself as the researcher. Goff (2001) sees the transforming nature of CAR, where the sharing of power enables changes to occur. This is dependent on the skills of the researcher to facilitate the collaborative process, by promoting and sharing an understanding of the chosen method, with participants being given a choice in the ongoing decision making process (Kemmis 2001; Somekh et al 2005; Kinsler 2010). Ponte et al (2004) and Platteel et al (2010) both say that CAR is most productive when the process is guided by a facilitator who can promote this self enquiry effectively (Ponte 2002; Rahman 2008). My background as a mental health practitioner and as a university lecturer has provided me with a wealth of experience in facilitating collaborative group work. Utilising a programme of workshops, I applied my experience and skills in promoting a “reflective space” for the participants. This reinforced the importance of reflection and reflexivity in my approach. Being key components of action research and integral to the ongoing evaluation of the research design, this informed the process as the research progressed and developed (Winter and Munn-Giddings 2001).

5.8 Perceived limitations of AR

Critics of AR have been frustrated by a perceived lack of scientific grounding (Susman & Evered 1978; Frideres 1992; Waterman et al 2001; Ozanne & Saatcioglu 2008). Frideres (1992) was very critical of the lack of rigour associated with action research. He saw its evolution through the 1970s as a popular methodology of empowering people, but it has since been hijacked by researchers exploiting it for political and ideological means. Kemmis (2006, p459), a key protagonist in the field of AR, has also been disillusioned with the proliferation of the approach. He argues that it has “*become a vehicle for domesticating students and teachers to conventional forms of schooling*”. This has undermined the original hope of action research being a “*vehicle for educational critique*”.

Returning to Frideres (1992, p8), he argued that the outcomes of action research do not lead to the development of new theories, saying that;

“...it is not interested in developing theory, the goal of science. Rather it limits its focus to a single case, which may be unique and idiosyncratic”.

Frideres’ polarised perspective, ironically is “limiting its focus” and does not acknowledge the fact that living theory is valued as a key element of the collaborative process (Reason 1994, Reason and Bradbury 2006, Whitehead 2008). And in

practice I see that this dynamic approach to theory as one of the reasons why the methodology is constantly evolving, as it needs to change and adapt accordingly. Dover (2008) recognises that Frideres' reaction was over two decades ago and is so extreme, that today some action researchers would not even respond to it. Yet it still offers up an opportunity of recognising the differences between the research paradigms and highlights the importance of choosing an approach which accommodated my personal epistemology (see chapter 2). In providing some balance to this extreme and as I perceive a polemic attack on AR, Morrison & Lilford (2001, p441) ask why is it not;

“....perfectly respectable to engage in inquiry aimed at bringing about beneficial change in a manner sensitive to context, according priority to the perspective of those directly implicated, and working iteratively to increase understanding rather than mapping everything out at the start”.

Here there is a contextual recognition, which is obviously an important aspect of my study and reinforces the iterative nature of AR. It would seem that Frideres (1992) is grounded in the positivistic paradigm and is using this notion of scientific enquiry as the benchmark to compare and contrast action research which has evolved from a very different place. Social scientists would say that this positivistic view has a hindering effect on the understanding that multiple realities can exist (McLeod 2001) and both AR and interpretive phenomenology (see later) recognise this.

From a practical perspective Ozanne & Saatcioglu (2008) and Mackenzie et al (2009) highlight that AR is both time and resource intensive. There is a high level of personal investment required by the researcher and this involves establishing close working relationships with the participants. Waterman et al (2001) point out that this closeness has led to the accusation that it can be too subjective and anecdotal. There is an inherent bias to the research which is predicated upon both a lack of researcher independence and separation from the participants. As a consequence the results cannot be generalised and are seen to be restricted to the “locale” of the research studies (Koshy et al 2011). Dover (2008) recognises this challenge in transferring their theoretical findings beyond the community of interest and cautions against the possible trap of seeing the prioritisation of participative validity as immunity to challenge.

Kothari (2001) and Waddington & Mohan (2004) focused on the issues of power with respects to the researcher-participative relationship. Kothari (2001) postulated if AR was just a “grand design” and the use of its emancipatory language e.g.

“participation” and “inclusion” providing a mask for hierarchical power relations? In response to this criticism, Koshy et al (2011) reinforced the importance of action researchers clearly acknowledging their epistemological stance early in the research process (see chapter 2). Equally important is the rigour associated with data generation and the authentication of the findings with the participants, on an ongoing basis (Robson 2002; Whitehead 2008). Recognising the nature of CAR, we could not be certain which direction the research would take us. This uncertainty reinforced the importance of having the structure of both the workshop programme and the contextual framework. These were underpinned with a strong ethical ethos which reflected the principles of the ISS, being situated within an ERS, where dialectical relationships were encouraged and established. Returning to the chapter’s introduction I highlighted the importance of authentically capturing the lived experience of the participant’s involvement and perceptions of these concepts.

5.9 Capturing the lived experiences and phenomenology

To capture these lived experiences I reflected upon Hughes & Sharrock’s (1997 p98) discourse on the ideas of the hermeneutic philosopher Wilhelm Dilthey (1833-1911) who espoused the perceived inadequacies of positivistic approaches to understand human behaviour. They purported that;

“Knowledge of persons could only be gained through an interpretative procedure grounded in the imaginative recreation of the experiences of others to grasp the meaning which things in their world have for them”.

This “imaginative recreation” was reflected in the workshop programme, where the participants had the opportunity to “grasp” the possibilities of seeing their world in a different way. Tufford and Newman (2010, p82) acknowledge the work of Husserl in laying down the philosophical foundations of phenomenology (1913/1931), which involved the *“essence of understanding the lived experience entails ‘das unmittelbare sehen’ or direct seeing, which surpasses sensory experience”*. This way of seeing looks beyond constructions, assumptions and preconceptions. The study of human consciousness for Husserl’s led to the identification of features relating to lived experiences that are shared by all those who have the experience. Natanson (1973) refers to these as universal essences or eidetic structures. Here the researcher would move from the consciousness of the “concrete” to the essence of the meaning, developing an intuitive “feel” for the shape or “eidos” (Greek). Lopez et al (2004, p728) say that;

“for the description of the lived experience to be considered a science, commonalities in the experience of the participants must be identified, so that a generalized description is possible”.

This in effect is descriptive phenomenology which sees this generalisation as being integral to the method of enquiry. Alternatively in interpretive phenomenology, it is vital to capture the participant's unique and individual experience in relation to their given situation and interpret this accordingly (Heidegger 1962).

5.10 Interpretive phenomenology

Mitchell (1997, p151) provided the following definition of a phenomenological interpretative approach,

“Where the purpose is to study and understand the nature, meaning and essential structure of experiences in their situated context”.

The workshops created this “situated context”, which was both a space and approach that engaged the participants in meaningful discourses. The epistemological underpinnings of a phenomenological approach of what can be known, believe that the knower is the actual individual who perceives the experience and that they become the authority against which the “truth” is measured. Frank (2006, p114) sees the approach as:

“A discipline of seeing and being, a way of deepening the perplexity and mystery of what is going on, especially who exists in what relation to whom”.

This “mysterious” and ethereal perspective is where I perceived the interpretive phenomenological method complementing AR, both being approaches which enabled the application of the Habermasian conceptual underpinnings and the ISS. Habermas (1974) perceived scientific thinking as undermining an individual's ability to be critical and think creatively. Consequently this led to a misunderstanding of their social contexts, passively accepting this “illusionary” reality. The terms “mystery” and “illusionary” invite the idea of something being hidden or unseen, a specific entity or thing which is waiting to be discovered. By focusing upon the role of disruptive contexts, I recognised the need to look beyond our assumptions and preconceptions. The contextual framework invited the participants both to recognise the contexts and to explore if they had a bearing upon incivility (see findings and discussion later).

Interpretive phenomenology presupposes that we can only develop knowledge of our constructed world through our own subjective experiences (McLeod, 2001).

Accordingly we needed to look inwardly (internal context) when seeking some form of understanding. Habermas could challenge this concept of subjectivity, asking to what extent had this perspective been shaped and distorted by our grounding in the lifeworld?

There is a dichotomy between how Habermas viewed lifeworld, especially in relation to both Husserl, the originator of the term and Heidegger (Russell 2011). Husserl believed that our lived experiences are based upon the subjectivity of the experience within lifeworld and this subjectivity becomes our truth. Habermas challenged this dependency upon the intra-subjectivity, arguing that lifeworld consisted of hidden elements, often unknown to the individual and these personal experiences and interpretations were built around this illusionary effect. Accordingly how real and authentic were these experiences, especially if there is a perceived lack of awareness of these illusionary traps? This has a contaminating effect on the lived experience and therefore Habermas asks how accurate and authentic are the perceptions and narratives of the individual?

Acknowledging both perspectives, I focused upon my inclusion of the internal context and its interconnectedness with the immediate, institutional and social contexts. Interpretive phenomenology accepts that our personal experiences and perspectives are situated within particular contexts. In my view the internal context, associated with the subjectivity of the lived experience, had to become an integral part of the contextual framework. This enabled the participants to explore, through individual and group reflection, their thoughts, feelings and awareness of the other contextual elements, associated with the systems of lifeworld and the shaping effects of habitus within their lives. By personally engaging with the contextual framework, they had the potential to recognise and challenge some of their preconceived ideas, potentially discovering new perspectives (Lopez et al 2004; Navarro 2006).

Lifeworld and habitus are created through social interactions and associated patterns and are contextually transferable, not being fixed they have a fluidity about them and therefore;

"Can be changed under unexpected situations or over a long historical period"
(Navarro 2006, p 16).

Lopez et al (2004) cite Heidegger (1962) and his perception that humans are embedded in their worlds. This embeddedness, in effect their sense of habitus, is so deep that their subjective experiences cannot be separated from their social, cultural

and political contexts. This is referred to by interpretive phenomenologists as “situated freedom”. In effect individuals are free to make choices, but this freedom is not absolute, being bound by the conditions of their activities of daily living. By creating ERS I facilitated social interactions amongst the participants, with the emphasis on exploring disruptive contexts and incivility. Participants had been well prepared for their involvement in the workshops and therefore they should not have been perceived as “unexpected situations”. Alternatively I believe that they experienced “unexpected insights” and developed new ways of seeing their world by challenging or at least attempting to bring to their consciousness this concept of “situated freedom”. By focusing upon my notion of “disruptive contexts” we explored the contextual link to incivility, enabling *“new interpretations, which in turn enable new possibilities of action”* mirroring the CAR approach (Frank 2006, p114).

5.11 Phenomenology and Action Research

The relationship between action research and phenomenology has been well documented (Zuber-Skerritt 2001; Gustavsen 2003; Ladkin 2005; Hussein 2008 & McVicar et al 2012). Ladkin (2005) acknowledged the role that phenomenology played in the laying down of philosophical foundations for “new paradigm” research approaches, including AR. McVicar et al (2012) conducted a comparative bibliometric review of action research designs in nursing and social care and their findings suggested that the use of the approach could be located between the epistemological choices of phenomenology and ethnography. The most popular methods involved interactive workshops (the chosen approach for this study) and other group approaches, including discussion forums.

Hussein (2008) utilised a hermeneutic-phenomenological approach to determine the meanings of the interpreted texts of adult students with the objective of legitimatising and validating the construction of narrative knowledge. Reflecting upon the interactive natures of phenomenology and action research Zuber-Skerritt, (2001, p7) says that;

“Phenomenologists believe that knowledge is socially constructed and created from within, and for, a particular group and context. The researcher’s role is to describe and explain the situation”.

This stance recognises the importance of context and that knowledge is socially constructed through group interactions and this study involved nursing students and lecturers within a HE context. To “describe and explain the situation” I collected,

analysed and interpreted data on their lived experiences grounded within the context of the workshop programme. Ladkin (2005) focused upon the action researcher's subjectivity and how phenomenology has the potential to explore the relationship between the "self, "other" and truth". Gustavsen (2003, p156) explored the relationship between AR and phenomenology and the evolvment of new forms of knowledge production. This can be achieved through our relationship with theory and the recognition that;

"The role of theory, then, is not only to help us make a picture of the world as it is, but also – and of greater importance – actually to make us see how the world could have been".

This opportunity of seeing what could have been was facilitated through social interaction. Within the ERS, participants were encouraged to reflect individually and collectively, which promoted collaborative relationships, shaped by the contextual focus and in turn filtered through their internal context.

5.12 Internal context and IP

Within the general field of phenomenology, the concept of bracketing has been the point of much discussion. Bracketing involves the setting aside of former assumptions about the nature of the experience being studied. Tufford and Newman (2010, p91) define bracketing as:

"a method used by some researchers to mitigate the potential deleterious effects of unacknowledged preconceptions related to the research and thereby to increase the rigor of the project".

They also relate the process to the protection of the researcher from any of the emotionally challenging material that may be shared by the respondent. Tufford and Newman (2010) provide an historical context to phenomenology saying that the idea of looking beyond preconceptions did become known by a number of terms, including phenomenological reduction and bracketing. Lopez et al (2004) remind us that;

"an important component of Husserlian phenomenology is the belief that it is essential for the researcher to shed all prior personal knowledge to grasp the essential lived experiences of those being studied" (p727).

A number of phenomenologists, who worked under Husserl's guidance, developed their own ideas and one of the key protagonists Heidegger (1962) rejected this concept of phenomenological reduction. He believed that in order to fully comprehend the lived experience, an interpretative process was necessary and that,

in reality, it was impossible to bracket and compartmentalise our preconceptions and in practice this was actually undesirable. The interpretive element which descriptive phenomenologists were trying to bracket off was seen by Heidegger as an extremely valuable approach in the pursuit of understanding. He adopted a real world position, where meaning and “contextual interpretation” were actively sought and valued. I support this perspective as any attempt to remove myself from the description could even be compromised on a subconscious level and therefore openly acknowledged my role as an interpretive researcher.

Tufford and Newman (2010) remain convinced that bracketing has the potential to enrich data collection and interpretation for the researcher, reinforcing the role of self awareness. However Ashworth (1997, p222) is forthright in seeing this culture free objectivity as “nonsense”. He is adamant that the;

“interpreter must and should start from the viewpoint of his/her own culture and tradition, and reach some kind of ‘fusion of horizons’ with the area under investigation, thereby enriching the initial understanding”.

Rogers (1961, 1978) recognises the importance of having a non-judgemental attitude within a therapeutic relationship. I believe that this approach can equally be applied in the facilitation of research design and when analysing the generated data. I do not perceive this as “bracketing”³⁴ as having an awareness of my own personal values and beliefs can only be positive. This awareness is filtered through the “internal context” and enables me to reflect upon my own involvement and the contributions of the participants, in the workshops and the interviews.

5.13 Semi-structured Interviews

Kvale (1996) referred to the research interview as an interpersonal conversation between two partners about a theme of mutual interest, primarily the participants’ workshop experiences (Devlin and Gray 2007). Baker (1997) and Silverman (2004) concentrate on the process of the interview, reinforcing the need to develop a rapport. Naturally for the interview to be an effective research tool, the participants have to speak openly and authentically. I was aware that the principles underpinning the ERS were equally pertinent to the interviewer-interviewee relationship. Baker perceives the interview as an investigation of interiors, the respondents’ “state of mind” and as I see it, their “internal context”. The asking of pertinent questions is a central part of the data collection, they are not neutral invitations as they shape how

³⁴ For further information please see Chapter nine and the discussion on “insider and outsider” in CAR.

the respondent should speak and Silverman (2004, p162) captures the essence of the whole interview process in the following statement; *“from thought through language to themes”*.³⁵

5.13.1 Limitations of interviews and the associated analysis

Reflecting the interpretive phenomenological approach it is integral to the research process that the analysis of the generated data should accommodate the same underpinnings. Interpretive phenomenological analysis (IPA) involves the researcher making sense of the participants' experiences, through their own personal lens. Therefore, not unlike CAR, it can be criticised on the grounds of researcher bias (Smith & Osborne, 2008). Pringle et al (2011) point out that adopting a deep interpretation of the participants' contributions could be seen to be pulling away from the initial meaning, yet Smith et al (2009) encourage researchers to move beyond the immediacy of the apparent content. This reinforces the importance of rigour associated with validity and authenticity.

The actions associated with promoting validity and authenticity within CAR and the workshop programme were equally pertinent to IPA. The same ethical stance was taken and the importance of confidentiality was maintained, with understanding evidenced through signed consent letters. Similarly to the workshop programme, the role of reflection was integral and authenticating their contributions at the time of the interviews was facilitated through paraphrasing and summarising. Afterwards the findings from two of the six interviews were returned to the participants to enable authentication of the extrapolated data (Smith & Osborn 2008).

Having already identified issues pertaining to bracketing, my previous experiences as the researcher did have a bearing upon the analysis, yet I was still open to the perceptions and meanings of the participants' contributions. As Smith et al (2009) remind the researcher, IPA is about the identification of key themes anchored in the direct quotes from the participants' narratives. Within these, rich quotes and creative metaphors can enhance the analysis; these can become titled themes rooting the findings in their own words. And as Brocki & Wearden (2006, p89) comment *“IPA should go beyond a standard thematic analysis”*.

³⁵ The practical application of the semi-structured interview approach is developed within the research design chapter.

5.14 Summary

Action research is grounded in social interactions (Lewin 1946) and these are created through collaborative and democratic approaches, achieved through equitable dialectical relationships. Utilising the “second person approach” I have decided upon a CAR and have recognised its emancipatory potential. The creation of an ERS enabling the values and principles underpinning the ISS to be established was integral to the study, promoting collaboration and cooperation between the research participants and myself. The key elements of reflection and reflexivity permeated the research study being facilitated through individual and collective reflective engagement, grounded within the internal context and its interconnectedness with the other identified contexts.

The emancipatory nature of the study empowered the participants to be open and assertive with one another, based upon a foundation of mutual respect. There was a duality to this empowerment, as it played an integral role in relation to the research process and was a key outcome as well. This was achieved by actively listening to the voices of the participants, encouraging them to share their lived experiences, not only in relation to incivility but their actual experiences of participating in the research project.

It was the participants’ lived experience of their time in the workshops that I wanted to capture, especially having carefully worked to make them ERS. Interpretive phenomenology was the chosen method and offered up the opportunity of looking beyond their “illusory realities”, bound by the notion of “situated freedom”. I have developed a discourse around the importance of the internal context and how this related to the notion of Habermasian lifeworld. A rationale for the adoption of IPA as a complementary approach to CAR was also provided. Both approaches are complementary and this triangulated approach adds rigour to the research design and as Cohen and Manion (2000, p254) say *“attempt to map out, or explain more fully, the richness and complexity of human behavior by studying it from more than one standpoint.”* The chapter which follows will elaborate more specifically upon this, presenting the design for the workshop programme, leading to the semi-structured interviews.

6. RESEARCH DESIGN

6.1 Introduction

This chapter explains how the methodological underpinnings and method were applied in a practical way. It identifies the recruitment process, where the ethical issues were articulated, focussing upon potential power differentials, especially in relation to student assessment. The structure and delivery of the workshop programme and interviews are discussed and a rationale is given for the use of hybrid data analysis and reflective frameworks to engage with the generated data.

6.2 Sample

The target “population” were nursing students and lecturers taken from the pre-registration nursing population at a local University (Parahoo 2006). The programme of nursing is “recognised by the Nursing and Midwifery Council (NMC) as meeting the requirements of the Standards of Competency for Pre-registration Nursing Education (2010), thus enabling registration with the NMC following successful completion”. The course is structured around a 50-50 split between academic and professional practice. The specific fields of nursing include adult, mental health, learning disability and children.³⁶

6.2.1 Recruitment of lecturers

The portal of entry was through local pre-registration “communication meetings”. I facilitated these meetings which involved the sharing of good practice and here the intentions of the study were presented, requesting volunteers. These lecturers teach regularly on the pre-registration/undergraduate nursing curriculum, in large lecture theatres, smaller classrooms and group seminars. At this early stage the collaborative nature of the study and the underpinning foundation of confidentiality and anonymity were reinforced.

This form of purposive sampling was a pragmatic approach; I needed to involve lecturers in the project and coordinating the communication meetings, offered up the opportunity of targeting potential participants. Denscombe (2007) simply says that a

³⁶ It had been my intention to obtain a representative sample from across all the fields for both groups. I attained this for the lecturer group, initially recruiting eleven lecturers (see later). As for the students, despite targeting all fields, there were no representatives from adult nursing in the first student workshop of eight participants.

purposive sample is appropriate for qualitative research when participants are selected for their specific characteristics (Coyne 1997). The homogenous nature of the sample reflects the fact that the focus of my research would be meaningful to this group of lecturers (Smith et al 2009) and it was a convenient representative sample (Barbour 2001). The response from the lecturers was a positive one and eleven participants were recruited³⁷.

6.2.2 Recruitment of students

Students were approached via their respective guidance tutors (GTs). These tutors are responsible for guidance and pastoral support, maintaining this role for the whole duration of their three year course. Having gained permission from the GTs emails were sent to fourteen student cohorts from the representative fields (first and second years)³⁸.

The initial recruitment was problematic, as there was a very disappointing response to the initial email, with only one volunteer³⁹. Consequently I approached individual group tutors, informing them in more detail about the project, asking them to:

- Share this information with their students
- And/or I would meet with the student group, giving a short presentation, leaving my contact details.

This twofold approach increased the number of students willing to participate and eight volunteers attended the first workshop. Of the eight, three were mental health, three learning disability and the remaining two were from the child field. There were no representatives from the adult branch, despite volunteers coming forward. It was difficult to determine a reason for this, especially as the adult intakes are three times greater than the others.

³⁷ Of the eleven, there were four each from the fields of mental health and adult nursing respectively. Of the remaining three, two were from child and one from learning disability. It is important to make it clear that I did not set out to make direct comparisons of the different fields of nursing, unless this was made explicit in their contributions.

³⁸ The rationale for not including third years reflected the fact that they would have left the university once the whole programme had been rolled out. Studying the respective timetables of these groups, workshop dates were planned when the students were in university having returned from practice.

³⁹ Upon reflection sending these out over the Christmas holiday period was probably not a sensible time and a technical problem with the email system exacerbated the issue. So of the fourteen cohorts (each cohort had approx twenty to twenty-five students) there was an undeterminable number of students who may never have received the actual invitation.

Having used convenience sampling (Coyne 1997; Denscombe 2007) which recognised the homogeneity of lecturers and students as individual groups, I had to acknowledge the heterogeneous element and the workshop programme had been structured to accommodate these differences. Involving five workshops, the first grounded the participants in their respective homogenous groups and second were shaped and informed by the feedback from the heterogeneous workshops. In practical terms the students' contributions were being fed into the lecturers' workshops and this was accordingly reciprocated by the lecturers. The final joint workshop brought the two groups together, where the ongoing promotion of ERS and the agreement of ground rules endeavoured to minimise the heterogenic effect. Here they became a collaborative homogenous group, unique to the study. It had not been my intention of making comparisons between fields of nursing or the differing genders. The age of the participants was not recorded and experience of teaching (in years) came through in the discussions. My main objective had been to bring the two groups together and capture what emerged from this process.

6.3 Informed consent and underpinning Ethics

Williamson & Prosser (2002) reinforce the ethos of non-malificence, not breaching confidentiality and the proactive gaining of the participants' consent. Eden and Huxhatn (1996) whilst acknowledging the importance of a planned approach, also reinforce the spontaneity of AR. It can be an evolving journey and to try and capture this in a single consent form is virtually impossible. This made the ongoing negotiation of ground rules integral to the study, as well as being open and transparent making it clear that ethical approval had been given by my supervising academic institution's ethics committee (Saks and Allsop 2013).

This was evidenced in the participants' letter and the consent forms (see appendices) which outlined the project and the supporting principles of confidentiality and anonymity. None of the participants would feel coerced and had the option of contacting my supervisor with any concerns about the research. Locke et al (2013, p108) write that *"in general, codes of ethical conduct are enunciated as sets of principles aimed at safeguarding or assuring the rights of participants"*. This is founded upon the pivotal role of confidentiality, although with the participants' given consent "confidentiality may be waived in those instances where subjects feel it

important that their voice be heard”⁴⁰ (Grover 2004, p250). Ethical clearance involved three stages of application before permission to conduct the study was granted (Mitchell & Fletcher 1998).

6.3.1 Student -lecturer relationships and power dynamics

Right from the outset of the recruitment process, in the meeting forums and via emails, the importance of “freedom of choice” for all participants was reinforced (Usher & Holmes 1997). The voluntary nature of their involvement meant that they were free to withdraw at any stage, without any repercussions. This was also highlighted in the participants’ information leaflet, with a particular focus upon student assessments.

6.3.2 Student Assessments

I had to acknowledge my insider role as a lecturer and the working relationship with some of the participants (Coghlan & Brannick 2005; Fox et al 2007; Costley et al 2010). Not having any management responsibilities for the lecturers minimised any hierarchical issues associated with coercion. Likewise, the students were reassured that their involvement was voluntary and working collaboratively with the lecturers (directly and indirectly) would not affect their future assessments and experiences.

Students could have felt uncomfortable about sharing thoughts and experiences with lecturers; feeling compromised by the possibility that some of the lecturers may be involved in their assessments. Consequently I sought agreement from the academic head that students would be given the option of choosing to be exempt from any future assessments, by any lecturer participating in the research project, including myself. This was clearly discussed at the recruitment phase and within the workshop programme and in reality no student asked for this. I have already referred to the workshops as being emancipatory reflective space(s) (ERS) and with this assessment initiative I was preparing the foundations and endeavouring to promote the principles underpinning the Habermasian (1984) ideal speech situation (ISS).

⁴⁰ Permission was given to refer to the ethnicity of one participant, as this was pertinent to the theme being discussed.

6.3.3 Collaboration and Collegiality

Collaboration was integral to the research study, involving the mutual exploration of relevant issues, promoting a sense of collegiality amongst the participants and myself (Carr and Kemmis 1986, Boog 2003, Green and Thorogood 2004). Shani (2005) reinforces the need to be transparent and open, promoting an atmosphere of security and at the recruitment phase, during the workshops and within the interviews, I made it my goal not to allow anyone to feel exploited, manipulated or forced into sharing thoughts and ideas.

6.3.4 NMC Code of Professional Conduct

The overriding principle of doing no harm and not exploiting the research participants underpinned the study (British Educational Research Association 2004). Confidentiality was respected; however there was one caveat to this, reflecting the professional element. If participants discussed an issue that raised specific concerns for their personal safety or that of others, then I would have acted in a way reflecting the Nursing and Midwifery Code of Conduct (2008) and reported this on to an appropriate person. This was made explicit at the recruitment stages and in the participation leaflet. Being registered nurses (lecturers and myself) we have a duty of care and whilst the students were “unregistered” they were still bound by the same underpinning principles. This had also been a mandatory condition of the ethical approval process. Initially I had been concerned that this professional requirement might have had a negative bearing upon the participants. In reality neither students nor lecturers voiced concerns with this, all agreeing to this when the workshop rules and boundaries were developed.

6.4 Main Workshop Programme

As clearly identified in the previous content, each workshop had a set of ground rules discussed and developed by the participants themselves. All agreed that everyone had an equal and valid contribution to make (Williamson & Prosser 2002).

6.4.1 Pilot Workshop

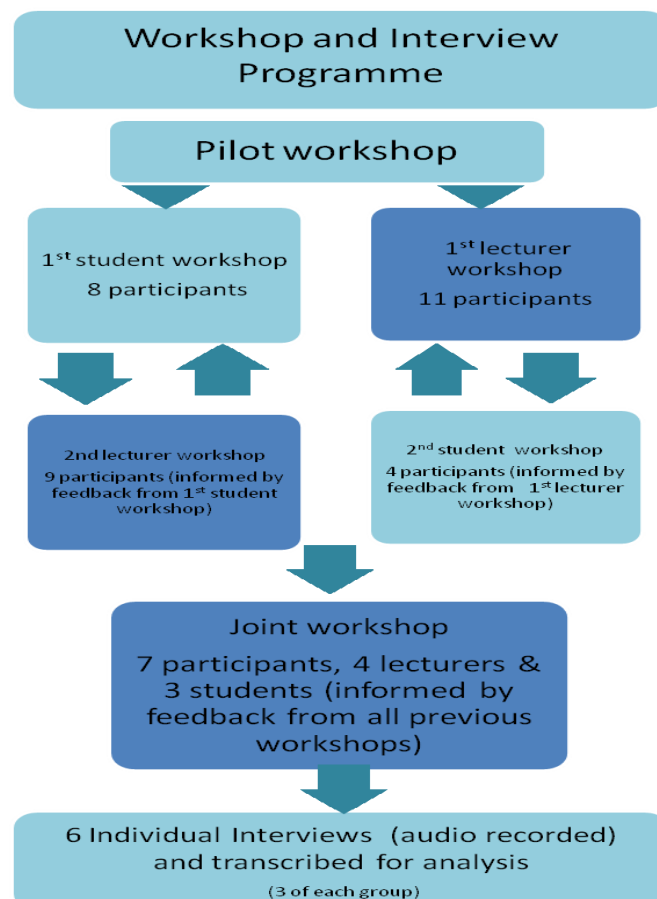
A preliminary pilot workshop was run to evaluate if the approach and the associated tools were going to capture and generate relevant data. This workshop involved lecturers from the same school and “doubled up” with a pre-existing programme of in

house training for staff. Consent to approach the participants had been given by the course leader.

Each member of staff had been emailed at least two weeks prior to the planned workshop and provided with an explanation, participation letter and a consent form. At the outset of the pilot, all participants (nine) confirmed that they had read the letter and signed the consent form. Ground rules were agreed and participants were invited to develop some of their ideas (which they had previously emailed). These included respecting everyone as individuals, listening actively to contributions and maintaining group confidentiality (Eden and Huxhatn 1996; Nursing and Midwifery Code of Conduct 2008).

The aims and objectives of the study were shared and the principle of anonymity was discussed (Usher & Holmes 1997). Their contributions would be captured through the data generation tools and my personal reflections. Reassurance was given that they would not be identified in any way and this approach underpinned all of the workshops. (Please see diagram 6 below).

Diagram 6. Workshop and Interview Programme



This pilot offered up the opportunity of trialling the evaluation questionnaire structured around the specific objectives and the context and power pro-forma/questionnaire (see appendices). This had been structured utilising Mann's (2008) contextual framework and the pilot enabled the evaluation of the effectiveness of these tools. (See following chapter for a summary of the pilot).

6.4.2 Workshop Programme

The usefulness of workshops as "tools" to generate data is well recognised within the action research field (Huxham 2003; Mackenzie et al 2012). The role of group interactions is foundational to problem solving, with decisions being best implemented by those involved the actual decision making process (Kemmis and McTaggart 2000; Somekh et al 2005). Habermas (1984) referring to his ISS, highlights the importance of individuals reaching a mutual understanding through the sharing of thoughts and opinions, in a "free" and open space. This was evidenced and facilitated by the mutually agreed ground rules developed within the ERS.

Light refreshments had been provided for each workshop, recognising their two hour duration (two and a half for the last one) and this helped in creating a relaxed atmosphere. I did postulate if this could be seen as a "bribe" to encourage people to attend, however the provision of refreshments was commented upon positively by the participants, as it helped them converse with one another.

The first two workshops involved students and lecturers separately, both groups coming together with their peers. The findings and generated data from the lecturer workshop were fed into the student one and reciprocally the first student workshop informed the proceeding lecturer workshop. This enabled both groups to inform one another, and in practice this reflected the spiral effect of the action research approach with insights from each respective group shaping the proceeding ones⁴¹ (Coghlan & Shani 2005, Reason and Bradbury 2008).

The earlier workshops, in essence, were collaborative and whilst I had provided the initial structure and actively facilitated the open discussions, the participants' contributions shaped the evolving nature of the programme. The last workshop

⁴¹ In the third and fourth workshops I asked for volunteers from each respective group to participate in the final joint one. Whilst the previous workshops had explored perspectives from each group, the final workshop brought representatives of both groups together to build upon these perspectives in a collaborative way.

involving both students and lecturers was more participative in nature as I was not involved directly in their discussions.

6.4.3 Structure of the individual workshops

Each of the five workshops was supported with a sessional plan (see p11 append.) adapted to the specific needs of the groups. Being structured around a nominal time framework, there was the flexibility to respond to the creativity of the specific participants as the workshop developed. There was a complementary electronic presentation used to provide the study's aims and objectives, definition of terms and the chosen methodology. A set case scenario, which had been adapted for the respective groups, proved to be useful in enabling the exploration of the relative perspectives on lateness and student–lecturer relationships.

During the workshops each participant was given a pro-forma, which had been structured around five questions. These focused upon incivility and context for the first two workshops and power and context for the third and fourth ones. (See pro-forma in appendix). The key points from the discussions were noted on flip chart paper and these were fixed to the walls of the classroom to be revisited and developed as the workshop continued⁴². This mirrored the action research approach of returning to previous feedback to inform the here and now discourse and equally it was both a data generation and collection tool (Waterman 1998; Reason and Bradbury 2001).

6.5 Data Collection and Analysis

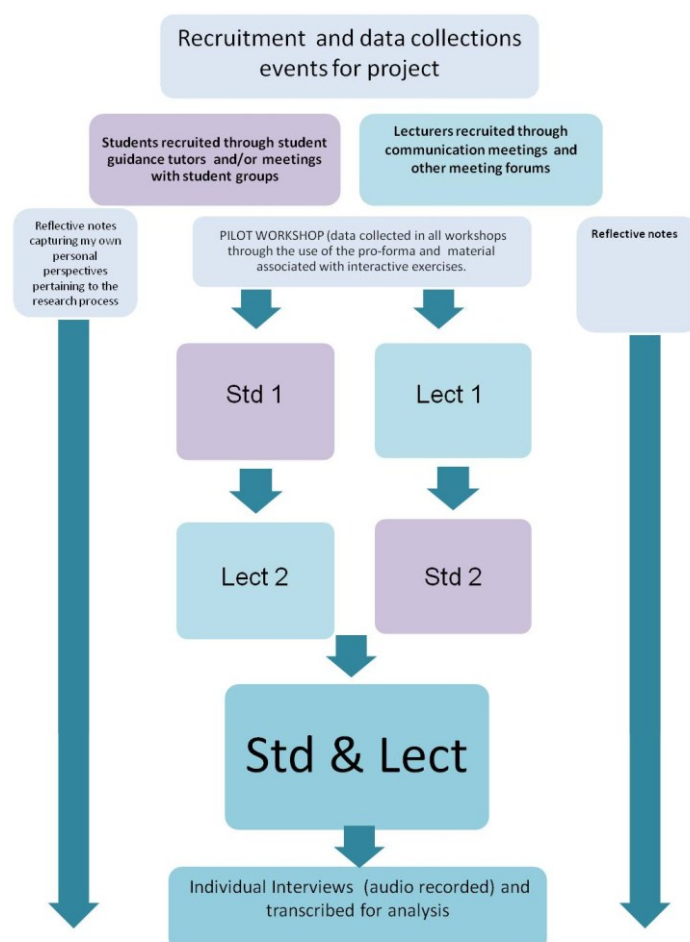
Morse (2007) acknowledges the privileged position of the researcher in the data collection process and this has to be managed carefully with tact and understanding. This involved being open and transparent about my method and design, reinforcing the confidential nature of the process (please see the data collection diagram 7 on the next page). A variation of this diagram was included in the participants' letter allowing them to have an overview of the workshop programme and interviews. The generated data was collected through the following tools and processes, which can be found in the appendices (Vol.2).

⁴² Anticipating a low turnout for the second lecturer workshop, after being informed of possible non attendance, with the permission and written consent (via email) of all the original cohort, two new lecturers were invited to attend. In reality eight lecturers were able to make the second one (including the 2 new members). Ground rules were agreed accordingly, before the session developed, openly accepting the new members.

- a) Evaluation questionnaires from each respective workshop, this feedback shaped and directed the following workshops.
- b) Meaningful data/information was gathered through the recording (written) of interactive exercises and discussions from the workshops.
- c) The use of the context and power pro-formas, which participants completed as exercises within the workshops.
- d) Bradbury et al (2007) recognise the importance of keeping ongoing reflective notes and these captured my relevant experiences, encounters and observations (See reflective framework later in this chapter), enhancing the data analysis grounding me in the research process.
- e) Through the audio recording of one to one interviews with three volunteers from each group (six in total) utilising a semi-structured interview approach.

The data (paper, electronic or digital) was stored safely and complied with the Data Protection Act (1998). Documents were referenced with a number and initial (no name) and all electronic data was stored anonymously.

Diagram 7. Recruitment and data collection framework



6.5.1 Rationale for the interviews

Initially the interview stage had been seen as an opportunity to explore, in more depth, some of the findings generated from the workshop programme. However as the workshops developed the focus was changed recognising the importance of creating the ISS (Habermas 1984, 1987) through the ERS, I primarily used the interviews as a tool to capture and explore the participants' experiences⁴³.

Reflecting upon the method and design a further workshop could have been used to achieve this goal (see critique of research approach later). Accepting this, the interviews were an approach which had received ethical approval and the one to one approach enabled the exploration of answers in more depth and captured a personal perspective on collaborative experiences. The semi-structured approach accommodated five questions (see table 3).

Table 3. The five interview questions

- 1) What were your thoughts and feelings about being actively involved in the first workshop?
- 2) Did you find participation beneficial as the workshops developed towards the final joint one?
- 3) What are your thoughts and understanding with regards to how you perceive and conceive incivility and disruptive behaviour?
- 4) Has there been any demonstrable change in how you act within in any of the given contexts?
- 5) Could the workshop programme have been different in order to capture your thoughts and ideas in a meaningful way?

The first two questions focused upon discovering how participants' feelings and perceptions had evolved through the workshop programme. Had the developmental nature enabled them to feel "safer" to share things in the final joint workshop? The third asked if there had been an active change in how incivility had been perceived. The fourth built upon this and determined if there have been any actual changes in their behaviour with respects to how both groups responded to and dealt with

⁴³ After presenting a paper (Nov. 2012) as a doctorate student at a Collaborative Action Research Network (CARN) conference, I realised how important my research approach was to the study and this needed to be comprehensively evaluated.

incivility. The fifth was straightforward inviting them to suggest ways on how the programme could have been improved. The questions were not necessarily asked in this order, reflecting their answers. Participants had been emailed approximately two weeks before the interviews giving them time to prepare. I deemed this to be a positive initiative, empowering the participants with knowledge of the questions, although I do acknowledge that it could also be viewed as restrictive, providing a pre-given structure of what I had required them to explore.

6.5.2 Individual Interviews

Interviews are viewed as the primary tool of data collection when using a phenomenological approach (Clarke 1999, Parahoo 2006). Unstructured interviews have become synonymous with “qualitative” approaches and using a semi-structured approach provided enough flexibility to allow the participants to express themselves in a meaningful way.

Cohen & Manion (2000) see interviews as being ideally preferable when complex attitudes are involved. Kvale (1996) views them as specific forms of human interaction in which knowledge evolves through dialogue and emphasises the pursuit of an equitable relationship between the researcher and participants. Reflecting the reciprocal familiarity, as a result of our involvement in the workshops, I was aware that I had to encourage them to be open and to feel free to be critical of the process, if they perceived the need. Baker (1997) reinforces the development of a rapport and naturally for the interview to be an effective research tool the participants had to speak openly and authentically. As with the workshops, I wanted the context of the interviews to be emancipatory reflective spaces and they were arranged at the participants’ convenience and all took place in pre-booked university rooms.

They were arranged through emails and each individual (three of each group) was sent another copy of the participants’ letter (as a reminder) and a separate consent form. I received consent to audiotape and to have another individual transcribe, with the scripts being identified by an initial and number⁴⁴.

⁴⁴ All but one of the interviews were conducted over a period of two weeks, the outstanding one being approximately two months after this, reflecting circumstances beyond my control.

6.5.3 Analysis of generated data

Triangulation, in this case meaning the use of multiple approaches (workshops and semi-structured interviews) provided the opportunity of integrating and comparing the relative sources of data. Reflecting the workshop framework and the data collection, the process of analysis was an ongoing one. This involved returning the findings to the participants enabling the integration of the previous analysis, facilitating an increased level of authenticity. This was presented in diagrammatic form with supporting text (see appendices) as having large amounts of content could have had a disengaging effect. These were returned to all participants and feedback was received and accordingly changes were made before the commencement of the following workshop. Equally the diagrammatic representations were used as handouts and learning aides during the following workshops. This ongoing reiterative process reflected an integral element of the action research process (Fox, Martin & Green 2007).

When engaging with the generated data interpretative phenomenological analysis (IPA) highlights the key role that I play in making sense of the research participants' lived experiences (Smith 2004; Pringle et al 2011). The function of this involvement is to "shed light" and enhance the uncovering process of the participants' phenomenological meanings. In essence it is an interpretive approach which questions the participants' stories (Smith et al 2009). Pragmatically, any interpretive findings from IPA *"need to be firmly rooted in what the participants are actually saying, with direct quotes being used widely to substantiate findings"* (Pringle et al 2011, p21). This includes analogies, metaphors which capture the meaning and enhance the understanding of the generated themes (Dibley 2011; Jirwe 2011). Pringle et al (2011) refer to Caldwell's (2008) notion of "theoretical dialogue" which evolves from the IPA process and this can assist in contextualising the contribution of the research, recognising the transferability of the findings and recommendations (Smith et al 2009).

6.5.4 Colaizzi's (1978) and Smith et al's (2009) IPA frameworks

Information and content from the workshop programme was fed back or in effect fed forward into the proceeding workshops. A deeper analysis of this generated data did not take place until the whole workshop programme had been completed. The findings of this "rich" data from the workshops and the interviews had to be analysed in a systematic way (Polit and Beck 2004). Morse and Field (1996) describe an

approach, which involves four steps: comprehending, synthesising, theorising and re-conceptualising the relevant data. Burnard (1991) outlines fifteen stages in the analysis of interview transcripts. These provide a comprehensive framework, yet are arguably too structured. Finally I opted for a hybrid of Colaizzi's (1978) and Smith et al's (2009) phenomenological analysis framework.

Having used Colaizzi's framework before, I found it to be straightforward and workable. I am equally attracted by the Smith et al (2009) IPA framework as it focuses upon and captures the interpretive element of the analytical process. It explicitly incorporates the integral role of the researcher, bringing the participants' contributions and the researcher's reflective engagement together to create a meaningful whole. Flowers et al (2009, p79) capture this IPA approach when they say that it involves "*moving from the particular to the shared and from the descriptive to the interpretive*". Integrating the two frameworks provided me with a useful hybrid which shaped and informed the data analysis (see table four).

Table 4. Hybrid IPA framework

1) All interviews are transcribed verbatim and read (and re-read) entering into the participant's world. (This was also the case for the written findings from the workshops).
2) Significant statements and phrases that pertain to the experience under investigation are extracted from the associated description. Noting anything of interest such as the core comments, which matter to the participants, looking at language that they use.
3) Meanings are formulated from these significant statements or phrases. These linguistic comments can include -sound bites, idiosyncratic figures of speech, echoes and amplifications.
4) Significant statements are organised into clusters or themes, mapping the interrelationships, reducing the volume of detail.
5) Search for connections across emergent themes, discarding some, focussing on those which reflect the experience in a meaningful way. These are used to provide a description of the experiences of the phenomenon under study. This can include abstraction where patterns between emerging themes are recognised and the process of contextualisation where links can be made to the key objectives, noting the frequency of how often a theme is being recorded.
6) Researcher returns the description to its original source for confirmation of validity and authenticity.
7) Any new and/or relevant data is included into the fundamental structure of the phenomenon being studied.

Utilising a CAR approach for the workshop programme, the principles of organising the findings into clusters and then themes took place on an ongoing basis, being returned to the participants for authentication prior to the proceeding workshops (see appendices).

With respects to my personal engagement with the findings, Strauss & Corbin (1998, p144) observe that;

“Watching theory evolve is a fascinating process. It does not happen overnight (although one might have a sudden ‘insight’). It does not arise like magic out of the page. Rather integration is a process that occurs over time”.

Parahoo (2006) refers to the “arduous” process of analysing data, whilst Edwards & Talbot (1994, p102) recognise that *“continuous analysis of data allows you to keep control of the project”*. This was not always the case and I could identify with Cook’s notion of “mess”. She refers to “fuzziness” reflecting a lack of clarity and focus, but also recognises the importance of “mess” as a vital stage in the research process (Cook 1998, 2009). This was equally pertinent to some of the discussions with the participants and I cannot deny that there were numerous occasions when I perceived I would drown in this mess. Nevertheless through reflection, reading and discussion with my colleagues it finally began to make sense (Smith et al 2009).

To maintain the rigour of validating and authenticating the interview findings, I returned them to two of the original six interviewees (Polit & Beck 2004). These were both lecturers (as the students had finally left university) and were satisfied that I had captured their contributions. Authenticity is a word which captures this process in a more meaningful way and as Bloor (1997, p49) reminds the researcher that it cannot; *“in the true sense of the word, validate findings”*, however there is always the potential of yielding *“new data that throw fresh light on the investigation and provide a spur for deeper and richer analyses”*. This process was enhanced following the development of a reflective framework which emerged as a key outcome of the pilot study.

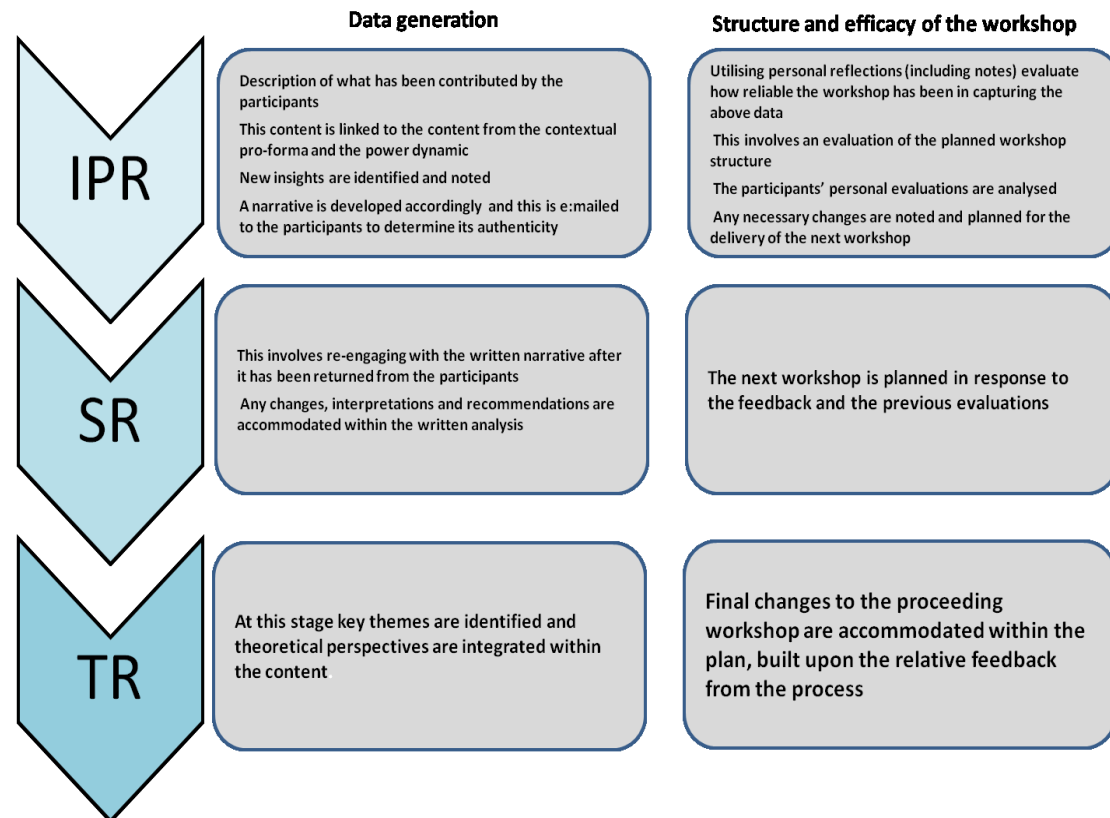
6.5.5 Reflective framework

Reflection, both individual and group was an integral element of the data generation (Mezirow 1991; Schön 1983; Fox et al 2007). From the pilot I recognised the importance of immediately engaging with the generated data, directly after the workshop had finished. I have termed this initial reflective stage as “immediate primary reflection” (IPR). After leaving the “writing up” of my reflective notes, the data from the flip charts and other data generation tools until the following day, I realised that some of the immersion that had been evident on the day of the workshop had been compromised.

From the IPR stage, the next stage of “secondary reflection” (SR) involved reengaging with the findings after they had been returned by the participants, as part of the ongoing authentication process (Burchell & Dyson 2005; Kemmis & McTaggart

2005). “Tertiary Reflection” (TR) involved the identification of key categories and these were integrated into the planning and delivery of the proceeding workshop. This stage also accommodated the final analysis of the findings. (Please see diagram 8 below).

Diagram 8. Reflective Framework



This framework had been an important development and enabled timely engagement with the generated data. As previously highlighted, this process of evolutionary change is captured pragmatically by Cook (1998, 2009) when she refers to the importance of mess in action research. There were several occasions when this perceived mess appeared to be insurmountable, yet this experience eventually proved to be illuminating as new insights and perspectives became visible to me, emerging from the “mess” itself.

6.5.6 Application of IPA and Reflective Frameworks

Interpretive phenomenological Analysis (IPA) reinforces the integral role of the researcher in making sense and creating meaning from the participants' contributions (Smith 2004; Pringle et al 2011). Metaphorically this involves “shining light” onto the

data analysis, enhancing this uncovering process (Smith et al 2009), whilst Pringle et al (2011) are clear that the analysis has to be “deeply rooted” in the comments of the participants. Reflecting this interpretive role Smith et al (2009, p91) recognise that *“the analyst may at first feel uncomfortable about seeming to fragment the participant’s experiences through the re-organisation of data”*. However this is part of the central role of interpretation, as the researcher *“is closely involved with the lived experience of the participant and the resulting analysis is a product of both your collaborative efforts”* (p92).

Whilst the generated data continued to be reduced, less actually became to mean more. As I immersed myself in this process and increased my “feeling” of knowing and understanding the participants’ meanings, themes emerged from this process (Smith 2004; Pringle et al 2011). Four of these five key themes are supported by a number of sub themes, which were originally identified at the early stage of the data analysis. As highlighted by Dibley (2011) and Jirwe (2011) some of these have been named reflecting analogies and metaphors used by the participants themselves.

Engaging with the findings and reducing the data into a manageable process, I had to acknowledge the role that context and power had played in the research approach. Both concepts had been carefully considered and they had enabled the development of meaningful discussion amongst the research participants, having incorporated the concepts into the structure of the workshop delivery and the data collection tools. I was aware of the potential constraining effects of only seeing what I had already identified with regards to these concepts (Dowling 2006). At this tertiary reflective stage, this awareness led me to involve a colleague in the reduction process, someone who challenged my interpretations and enabled me to seek real meaning in the participants’ contributions (Clarke et al 2012). I had to be open to other emerging themes which offered a new way of seeing incivility, over and above the previous discussions in the literature and the pre-given structures (Smith 2004; Pringle et al 2011).

Another potential hindrance in this process was being side-tracked by terms such as *“Value Adding Teachers”*. This is both “eye catching” and plays on the normal use of VAT (Value Added Tax). Although important, it could have prevented me from delving deeper and discovering themes which were more meaningful and in a real way captured the essence of the participants’ contributions, whilst accommodating my interpretations. Statements and significant phrases were extracted from the contributions and the specific words and types of language were noted (Colaizzi

1978; Smith et al 2009). These were then organised into themes and at this tertiary reflective stage this focus upon power and incivility was best represented by the following theme:

“Power and the ‘illusion’ of collaboration”.

Accordingly the reader can find the associated content and preliminary supporting discussion in the findings chapter. As I deepened my engagement and continued to identify patterns and contextual links there was an obvious thematic development, complemented by my personal interpretation and consequently this evolved in to the following emergent sub-themes:

“Shifting the balance through amplification of the student voice”.

And

“Empathetic relationships and shattering the illusion”.

This evolving discussion and analysis can be found in the following findings chapter and demonstrates the dynamic application of both the hybrid IPA and reflective frameworks. Within the workshops various tools were used to gather and record the findings e.g. workshop notes, reflective diary and information from the pro-formas and accordingly the feedback is presented in two formats;

- 1) As standalone direct quotes.
- 2) As structured narrative paragraphs reflecting the fact that certain content was too “short” to present as a standalone quote.

Both formats acknowledge the importance and significance of the participants’ feedback and contributions and this is obviously very pertinent to the interpretive phenomenological lived experience chapter, reflecting the use of semi-structured interviews. This written and verbal feedback is supported by their respective sources and this is cross referenced within the content (see table 5 on next page).

Table 5. Cross Referencing Key

<p>The following is the key for the cross referencing of the related content presented in the appendices.</p> <ul style="list-style-type: none"> •FLW = First Lecturer Workshop •SLW = Second Lecturer Workshop •FSW = First Student Workshop •SSW = Second Student Workshop •FJW = Final Joint Workshop •L 1 Int: 34-37= Lecturer 1, Interview, lines 34-37 •S1 Int: 45-50 = Student 1, Interview, lines 45-50. •P1 = e.g. participant one in relation to the context or power pro-forma •A through to E indicates the specific column (question) in relation to the pro-forma •Notes, Append. = refers to notes taken in the actual workshops •Eval. Append. = refers to the ongoing workshop evaluation
<p>Examples:</p> <p>“FLW, P2, C” would indicate that the content can be found in the First Lecturer Workshop (Context Pro-forma), under participant 2, cross referenced to the C column and in this case the content would be:</p> <p><i>“Practicalities-timetabling, travel to placements, queuing-paying for parking/travel. Lack of spaces for students to bring lunches. Queuing-assignment receipting office. Array of complex systems/policies”.</i></p> <p>“SSW Eval. Append” would indicate that the content can be found in the evaluation of the Second Student Workshop in the appendices.</p> <p>“SLW Notes, Append” would indicate that the content can be found in the notes taken during the Second Lecturer Workshop, in the appendices.</p> <p>“L 1 Int: 78-82” would indicate that the content can be found in the interview transcription of lecturer 1 , lines 78-82 within the appendices.</p>

6.6 Summary

The research design was shaped by my chosen methodology and associated method, which had been adopted reflecting the aim and objectives of the study. Having a comprehensive ethical underpinning, the convenient sampling recognised the homogeneity of the participants in their individual groups, but of course there was a heterogenic element which had to be acknowledged and the workshop programme had been structured to accommodate these differences, with the first workshops grounding the participants within their respective homogenous groups. The second workshops had been shaped and informed by the feedback from the heterogonous ones, in practical terms the students’ contributions were integrated into the lecturers’ workshops and vice versa. The final joint workshop brought the two groups together, through the ongoing agreement of ground rules and the promotion of dialectical

relationships, with the promotion of ERS minimising heterogenic differences. Having been guided by the Habermasian notion of the ISS, this workshop concluded the programme by creating a participative homogenous group. Of the final seven participants from the workshop, six agreed to be interviewed (three from each group). These semi-structured interviews proved to be a rich source of data and this was analysed using a hybrid IPA framework this analytical process was enhanced by the reflective framework which had emerged from the pilot workshop. These findings and associated discussion can be found in the following two chapters.

7. WORKSHOP FINDINGS and DISCUSSION & ANALYSIS

7.1 Introduction

I am presenting the findings of the workshops and the interviews, the participants' experiences of the process, separately. Having generated this data and analysed it using the hybrid and reflective frameworks the findings are an integral aspect of the whole research process and their credibility and authenticity rely upon the practical application of the methodological underpinnings and method. The workshop programme allowed for the creation of the ERS which provided the opportunity of applying the principles underpinning the Habermasian ISS. Reflecting this, ideally the dialectical relationships which evolved through this process should have enabled and empowered the participants to openly share their perceptions, thoughts and ideas. Therefore the credibility of the workshop findings are directly linked to the participants' lived experiences of their active involvement in the research process and quite simply I have to ask, did "I practice what I had been preaching"? Collaboration and respect are constructs which underpinned the process throughout the study and had these in a real sense, been experienced by the participants?

The findings, discussion and analysis are being presented together in both the following chapters. This grounds the generated data in a meaningful way with the discussion, as this represents the thoughts, ideas, perceptions and experiences of the participants. Within this chapter the findings and associated discussion and analysis are clearly identified within the content respectively as (F) and (D&A). Within the D&A sections the reader can find the applied theory accommodating my interpretations. Bringing these two aspects together is an attempt to minimise any sense of detachment caused by their separation. Practically having previously separated the findings and the discussion into four different chapters, it was difficult to navigate through. This combining strategy is deliberate and signposts and directs the reader in a more meaningful way. It also demonstrates my personal engagement using the IPA and reflective frameworks to enable the thematic development. Table six on the following page highlights this development, from which the "power" example was used to illustrate the process in the preceding chapter.

Table 6. Thematic Development

Original Themes					
Emergent Themes	The devaluing effect of incivility and the "absence of civility"	Power and the "illusion" of collaboration	Looking beyond the obvious and ascribing meaning to contextual specific behaviour	Facilitative teaching styles and student engagement	Strategies for interventions, conceptual, strategic and "real life"
		Sharing Power	General contextual perspective	"The good, the bad and the ugly"	Conceptual Interventions
	Rules and acting in civil ways	Shifting the balance through amplification of the student voice	Developing a conceptual contextual approach and looking beyond	Engagement through facilitative teaching styles	The Role of Contextual Fluidity
		The Illusionary aspects of sharing	Internal narrative and "emotional leakage"	Value Adding Teaching/Teachers)	Conceptual Interventions
		Empathetic relationships and shattering the illusion	Enhancing contextual understanding through internal dialogues and empathy	Credibility and VAT	Using Conceptual Interventions to look beyond the obvious
			Pivotal role of the Basic Essentials	Lecturers Language and Attitudes/ Unnatural habitats	Strategic and real life interventions
			Getting the Pivotal Basic Essentials right	Breaking the language barrier and creating natural habitats	Contextual understanding; Conceptualising for strategic and "real life" interventions.
			Rules and pushing the boundaries		
			Consistency in delivering the same message		Contextual Intervention framework (CIF)
			Civil misunderstanding		
			Developing Habitual understanding		
			"Bums on seats"		
			Leading with a bottom up approach		

Reflecting the interpretive engagement with the findings, the original key themes and sub-themes have evolved throughout the data analysis process. The table illustrates this process with the original themes (including sub-themes) being identified in the table (aqua marine) with the emergent themes (purple) evolving from the discussion and analysis. This ongoing reorganisation of the data is integral to the IPA process (Pringle et al 2011; Flowers et al 2011) and my ongoing reflective engagement with the participants' contributions created a collaborative meaningful whole (Smith et al 2009) and this was (for the study) the final tertiary reflection stage.

7.2 Findings from the pilot workshop

Focusing initially upon the pilot workshop, whilst accepting that each one was unique, it offered the opportunity of trialling the context and power pro-formas and the evaluation questionnaire (see appendices). The workshop developed using a planned structure and contributions were recorded onto flipcharts. This included the utilisation of set scenarios and a prepared short presentation to facilitate the exploration of relative thoughts and ideas.

The following content is a concise overview of the findings evolving from the pilot. Participants had reported that the most important aspect of the workshop had been the opportunity of sharing their experiences. As for the focus upon incivility, there was a wider societal perspective which involved the *“breaking of widely accepted social and behavioural codes”*. And generally incivility was perceived to involve *“behaviour not deemed acceptable in a civil environment”*.

Incivility involved *“actions that disrupt the flow of learning for any student in the classroom”*, this being the immediate context. This focus continued with *“behaviour which is likely to disrupt the delivery of the session”* reflecting a *“lack of respect of lecturer and students”* (Fry et al 2008; Gannon Leary 2008). An important element linked to the “internal context” was reflected by some of the participants citing *“fear”* as an emotional response when trying to manage incivility (Clark & Springer 2007a; 2007b; Altmiller 2012).

The “commodification” of HE meant that there was *“a more competitive market”* with students becoming *“customers”*. A relatively new lecturer talked about having the *“confidence”* to facilitate power sharing, which came with experience. There was a consensus that the lecturer had to take responsibility for this through the establishment of mutually agreed ground rules. All these initial findings re-emerge in the actual workshop programme and are explored in some depth later in the chapter.

7.3 Findings from the Workshop Programme

The pilot workshop had enabled the development of the reflective framework and confirmed that the approach had the potential to generate and capture the necessary data. Participants had valued the opportunity of coming together, sharing their thoughts, ideas and concerns and these provided direction for the first actual workshop. The following content focuses upon the findings emerging from the whole workshop programme.

7.4 The devaluing effect of incivility and the “absence of civility” (F)

At the beginning of the workshop programme participants were invited to share their personal definitions and perspectives on incivility and these included;

“An action/behaviour such as not acknowledging people, being rude and using language which is hurtful...swearing” (FLW, P1, A).

“Behaviour that falls outside of the negotiated rules and boundaries and culturally accepted norms and values” (FLW, P3, A.).

These capture the negative and to a certain extent, abusive nature of incivility. It has a disrupting effect on both groups (FSW, P8, A) and these early definitions show the subjective emotional effect and the wider structural societal “*norms and values*”. At the end of the programme a joint definition was developed, where the integral contextual perspective was recognised;

“(Incivility is)...disruptive behaviour characterised by the absence of civility as defined by a consensus of individuals (at a group, professional, organisational and societal scale) which is expressed in an implicit or formal code of conduct (FJW, Notes, Append).

This contextual definition reflects their involvement in the workshop programme and captures an emerging understanding of the role of context, key objectives of the research⁴⁵. The “absence of civility” is a term which succinctly reflects what incivility lacks and this has to be determined through consensus, a process integral to the research. The role of power was explored and depending upon how it was contextually wielded, it could have a disempowering effect upon individuals, where incivility involved;

⁴⁵ These questions being:

“How do students and lecturers perceive the role of context in relation to incivility?”

“What effects can these contexts have upon them as individuals and the student-lecturer relationship?”

“...the use of a one sided bias used by an educator to devalue, disrespect and disempower a learner” (SLW, P5, A).

This involved *“instrumental behaviour which detracts from a positive outcome”* (FSW, P3, A), which in turn could *“distract or interfere with the learning process”* (FLW, P7, A) and exponentially lead to *“relationship changing behaviour which devalues the other person”* (FSW, P4, A). This devaluing effect could be contextually manifested as it had *“many levels- socially and culturally”* and was *“related to the violation of other’s rights”* (FLW, P4, A).

Focusing upon the wider contextual perspective, students recognised that;

“Different behaviour in different places may be deemed as uncivil or acceptable” (FSW, P3, A).

This highlighted the context specific element of incivility as *“it looks different in different environments”* (FSW, P1, A). Specific examples of context were provided;

“On public transport, in a bar, in a lecture, the latter being the most obviously hierarchic” (FSW, P1, A).

Here there is an acknowledgment that behaviour can be context specific and this perspective can have a bearing upon the behavioural interpretation. The context of a lecture reflected the perceived hierarchical aspect of the lecturer-student relationship. As for types of behaviour, lateness was cited as a common issue, especially for students who were *“miffed”* when people come in late. This could involve the *“usual suspects”* who were *“taking the Mick”* (FSW, notes, Append.) and this frustration was captured by a student;

“Some of us bust our guts to get in on time and others just seem to stroll in when they feel like it” (FSW, notes, Append.).

Here there is an imbalance, where some students invest time and effort into time keeping, in contrast to the lax approach of the *“usual suspects”*. For the student there was a sense of injustice, being frustrated and angry with her peers. This frustration was mirrored by a lecturer who cited the behaviour of a fellow lecturer as a cause of incivility;

“I was disempowered when another senior lecturer spoke to me in a negative and abusive way and thought that I was a student...” (SLW, P5, C).

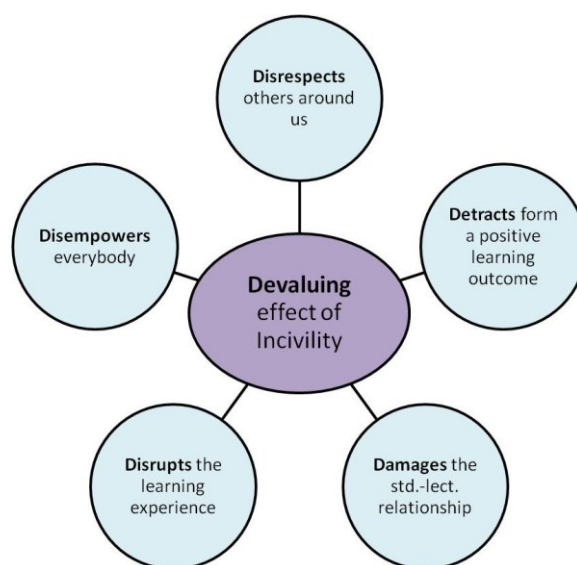
Being spoken to in this manner obviously had a disempowering effect, with the abusive lecturer thinking she *“was a student”* and did this reflect how students were

normally treated by the protagonist? This incident is symptomatic of the devaluing effect of incivility, whereas the development of mutual respect, an integral approach of the workshop programme based upon collaboration, was seen as a strategy in minimising incidents⁴⁶.

7.4.1 The devaluing effect of the “six Ds” (D&A)

There are pejorative terms highlighted within these comments, with a number of subjective words capturing this negativity, such as “being rude” and “hurtful”, reinforcing the negative emotional effect of incivility as reinforced by Clark and Springer (2007a). The “violation” (FLW, P4, A) of rights is an emotive focus, conjuring up thoughts of Luparell’s (2004) findings of abuse, damage and harm. Other words included “disempowerment, disrespect, devalue, detracts and disruptive” all these have the potential to damage the student-lecturer relationship. These six “Ds” capture the negative effects of incivility and have been structured into the following framework (see the Six Ds⁴⁷ diagram nine).

Diagram 9. The Six Ds



Incivility has a devaluing effect upon the learning and teaching process and is manifested in disrespectful relationships, affecting both the groups alike (SLW, P5, A;

⁴⁶ Another key question from the study asks

“What strategies do they perceive as being effective in preventing or reducing incivility?”

⁴⁷ The Six Cs are Care, Compassion, Competence, Communication, Courage and Commitment (Dept. Of Health 2013) available at; <http://www.6cs.england.nhs.uk/pg/dashboard>. Being integral to nursing and nurse education, the six Ds provide an alternative perspective, when respect can be lost.

L3, Int: 102-108). Clark & Carnosso (2006) and Clark (2010) identify the importance of authentic respectful relationships, appreciating individual differences. If these values are absent then incivility, through a slow insidious process can grow into a state of mutual disrespect (Marchiondo et al 2010; Altmiller 2012). This subsequently has a damaging effect on the student-lecturer relationship, disrupting the learning experience, having a negative effect upon classroom delivery and the students' ability to concentrate and focus, in effect detracting from a positive learning outcome and disempowering everyone (Bayer 2004; Clark and Springer 2007a, 2007b; Suplee et al 2008; Altmiller 2012; Williams & Lauerer 2013).

7.4.2 Rules and acting in civil ways (D&A)

Incivility involves *“behaviour that falls outside of the negotiated rules and boundaries”* (FLW, P3, A). There is also recognition that it involves behaviour which is external to the *“culturally accepted norms and values”* which relate to our own individual sense of habitus, shaped by our sense of social capital (Bourdieu 1984). Clark and Springer (2007b) recognise that one of the key roles of higher education is to develop the student's sense of citizenship, respecting the rights of others, acting in a civil way. The NMC (2008) acknowledge this in reinforcing respect and dignity in their code of professional conduct and some of these issues were succinctly captured in the joint definition developed by the participants⁴⁸.

This emerged from the facilitation of ERS linked to the ISS in the workshop programme and had enabled the participants to reach a consensus, manifested in this definition (Waterman 1998; Reason and Bradbury 2001; Kemmis and McTaggart 2005). Incivility is used as an umbrella term, accommodating disruptive behaviour and its nature is defined through the “absence of civility”. There is a duality associated with this consensual expression and the implicitness suggests the agreement of ground rules, developed collaboratively within the immediate context of a teaching session. The “formal code of conduct” recognises bodies such as NMC (2008) which can have a bearing on both the contexts of HE and professional practice.

This focus upon contextualised behaviour recognises that the same behaviour, whilst not manifestly changing, is perceived differently taking into account the specific

⁴⁸ *“Incivility involves disruptive behaviour characterised by the absence of civility as defined by a consensus of individuals (at a group, professional, organisational and societal scale) which is expressed in an implicit or formal code of conduct”* (FJW, Notes, Append).

context (FSW, P3, A). The way we act in a bar, for example, cannot be transferred into the immediate context of a lecture (FSW, P1, A) reflecting certain rules pertaining to power and control.

7.5 Power and the “illusion” of collaboration (F)

Collaboration involved the sharing of power, however initially there was a pragmatic stance where it was balanced in favour of the lecturer, as *“students automatically view lecturers as having power”* (SLW, Notes. Append). This was institutionally evidenced where;

“Externally power would be perceived to be held by the teacher as a result of their position/status which is bestowed on them by the organisation” (SLW, P1, B).

A lecturer recognised the “legitimate authority” that was given to them by the institution;

“...I'm seen to be in a position of knowledge and authority in terms of... information, knowledge, theories in particular subject areas... so there's some legitimate authority within that” (L1, Int: 56-60).

In relation to the learning and teaching process, the traditional relationship between student and lecturer was important;

“Teachers are perceived to possess the power as students traditionally are the 'empty vessel' to be filled and are unprepared for power sharing in higher education” (SLW, P3, B).

This view was echoed by a student, who perceived that:

“Power is someone (lecturer) having the knowledge that is required by the student...” (SSW, P2, A).

Power was seen to be in the favour of the lecturer, where it was vicariously bestowed by the institution. From a student perspective, knowledge was required and the lecturer was perceived to have this and by having more of what the student wanted, enhanced the lecturer's status. If knowledge equals power, then *“in theory lecturers have more power than students”* (SSW, P3, A). This creates a power differential, which can be dynamic in nature. If the student *“doesn't value the knowledge of the lecturer”* this differential can be potentially *“reversed and negated”* (SSW, P3, A) and accordingly the lecturer's power is decreased and to a certain extent it can be shifted;

“If students don’t want to listen they don’t turn up, power can shift to students” (SSW, P2, A).

The choice not to turn up to a lecture was seen as empowering, although power shifts can occur during a lesson and the lecturer *“can lose that power if material is boring (and the) delivery style is poor”* (SLW, P5, B). This can cause the students to disengage from the learning process and accordingly the lecturer loses personal credibility, diminishing their status.

The facilitative role of the lecturer wielding power pragmatically recognised that they were in:

“... A position of authority regarding teaching and learning using that power to enable students to manage and control their own learning” (SLW, P1, A).

This aspect was also reflected in the protective qualities of power, when it was;

“...used to protect the learning experience of the majority. Disempowerment occurs when the balance point of collaboration/authority shifts to the authority extreme” (SLW, P3, C).

Power could be used in a positive way to ensure that *“the session flows and all the students have the opportunity to learn”* (SLW, P8, C). Conversely the disempowering effect was compounded where lecturers failed to engage in open debate and this created an;

“... imbalance of decision making, a position where one’s position (institutional) is deemed/perceived by the other as having attributes that (others) should succumb to” (FLW, P7, A).

This imbalance was also recognised by the students and a method of effecting change, moving towards the sharing of power, involved the notion of *“leverage”* and having the power to make things happen.

7.5.1 Sharing power (F)

Having leverage involved;

“The ability to translate an act of the will into tangible ‘real life’ effects... as one person (King Louis XIV) for instance, could have a demand that led to a great deal of action, whereas another person (in a psychiatric hospital for instance) could have a demand which leads to little or no real life consequences” (SSW, P1, A).

Students required more leverage to enable the sharing of power and this had to be achievable and meaningful in “real life”. Both groups could see the advantages of working collaboratively, based upon the development of mutually respectful relationships (SLW, OE). An individual lecturer was clear that they were required to take on “*a more facilitative approach*” and had to feel “*comfortable relinquishing power*” (SLW, P2, D). This involved the nurturing of a philosophy of collaborative working, creating an environment which encouraged “*everyone to contribute*” (SLW, P2, D). The skill involved the facilitation of an open debate, based upon meaningful student-lecturer relationships. The sharing of power as a strategy for minimising incivility was a way of challenging the perceived status quo, although there had to be an awareness that power was “*changeable*” (SLW, P6, A) being a;

“... *fluid concept, that changes dependent upon the context*” (SLW. P2, A).

Lecturers believed that power could be shared through the understanding of contextual roles. They were aware of the “*pressure of the student opinion survey*” giving “*power to the students*” (SLW, P8, B). Students needed to recognise how powerful their collective voice was and its effect upon “*knowledge, assessment, timetables and environment*” (SLW, P2, B), this acknowledging the immediate and institutional context. Lecturers suggested taking on the role of “*power brokers*” (SLW, Notes. Append), facilitating the sharing of power with the students. “*Addressing the imbalance of power*” through collaboration was seen to be an effective way of facilitating learning (SLW, P2, C). This was reinforced by a participant who was clear that “*engagement and mutual respect are key, as without these you have no common ground with students*”. (FLW, Eval. Append.). This had to be founded upon a sincere and authentic intent to change things and had to be more than illusory tokenism.

7.5.2 Shifting the balance through amplification of the student voice (D&A)

Lecturers were traditionally seen to have more knowledge and consequently possessed a certain inherent power (SSW, P2, A). The disengagement from this process were perceived by students as a method of rebalancing the “power differential” (SSW, P3, A). The notion of fluidity is brought into play, with the dynamic and changing quality of power being linked to choice and action. Non-attendance or switching off during a lecture was perceived as a strategy which could potentially tilt the scales back in favour of the students. Both Mann (2001, 2008) and Trowler (2008) warn against the isolating and alienating effects of student disengagement

and whilst this strategy was initially perceived as a method of redressing the perceived imbalance of power, in the longer term it could have a disempowering effect upon both groups. It undermines the student's' learning experience and the lecturer's self confidence and esteem is compromised, whilst the students perceive this as a loss of face and legitimate power.

Power was perceived to have a fluid quality (SLW. P2, A) being wielded within different contexts and equally affected by the contextual setting. There was a consensus that within the immediate context of the classroom, the lecturer had more power. Taking the wider institutional context into consideration, the students' collective voice was amplified through the university's quality assurance mechanisms e.g. module feedback and course committees. However their voice seemed to be the loudest when amplified through the NSS, reflecting the bearing and importance placed upon this by the institutions (Jones & Philp 2011; Grove & Gibney 2012).

This amplification can be linked to the concept of leverage and the power and control to influence a situation. Students were inclined to perceive themselves as having less leverage, especially as lecturers were given their power by "proxy", bequeathed by the institution (SSW, P3, A). Yet there was some hope for the student group through strength in numbers, which echoes the amplifying effect of the NSS and the importance placed upon the associated findings by the academic institution. Power by proxy recognises that the lecturer is part of a wider institutional organisation (the university) and this reflects an established hierarchy within society where universities provide the context to control and direct the student group (Bourdieu 1984; Habermas 1984). In effecting positive change the key to the sharing of this perceived power had to be through collaborative approaches.

7.5.3 The illusionary aspects of sharing (F)

The following student provides a very personal perspective on the notion of collaboration, in that it's;

"... a subtle process. Any overt effects to share power, such as 'sharing of rules' or even worse 'negotiation of rules' will be artificial and counterproductive. Human beings are too subtle for this, we read sub texts too readily. A skilled lecturer will be doing lots of things that students are unaware of and by empathising with students is effectively sharing power." (SSW, P1. D)

Lecturers had to be honest and open, as they needed to;

“Acknowledge the imbalance of power and the illusion of choice” (SLW, P4, D).

There could be no tokenism, as;

“.. students would see through that and it's all a bit phoney. We all actually know that there are real boundaries, since we're in a real institution” (S3, Int: 289-291).

Lecturers perceived that experience gave them the confidence, to share power (SLW, Notes, Append.) and collaboration was seen as a way of achieving this. Entering into a contextually based dialogue e.g. immediate and institutional, both groups have the potential to move forward in an empowering way (Clark 2008b; Clark and Davis Kenaley 2011; Del Prato 2012). Lecturers endeavour to be facilitative, whilst students remind them that there still needs to be a degree of mutually agreed “conformity”, promoting collegiality.

7.5.4 Empathetic relationships and “shattering the illusion” (D&A)

Pragmatically lecturers had a sense of responsibility for facilitating collaborative approaches (SLW, Notes, Append.) The goal was to engage in a *“reciprocal process based upon collaboration and mutual respect”* (FLW, Notes, Append.) The relinquishing of power could be achieved through the creation of mutually respectful relationships (SLW, OE). Normally it is the lecturer who decides on whether this should happen, inviting a focus on equity and the potential imbalance involved in mutually *“agreed ground rules”*. Does this agreement between one lecturer and a cohort of students, automatically create a quantifiable imbalance, reflecting the numbers? How authentic is the lecturer in the pursuit of collaborative working and are there any constraining effects imposed by institutional rules and regulations, both obvious and hidden?

Habermas and Bourdieu both use the term “illusion” to highlight the hidden elements associated with their respective epistemologies. The words “artificial” (SSW, P1, D) and the “illusion of choice” (SLW, P4, D) warn others that it is easy to fall into the trap of tokenism. Collaboration has to be real, respectful, meaningful and pragmatic in its execution. Promising too much and paying lip service will only undermine the good intentions. Halliwell & Mousley (2003) reinforce the importance of empathetic understanding and establishing meaningful relationships, providing a foundation for power sharing. Engaging with the internal context enables the lecturer to enhance

their contextual understanding and this internal dynamic can challenge any artificiality that may be associated with collaboration being perceived as “phoney” (S3, Int: 289-291). Clark and Davis Kenaley (2011) advocate that by empathising, individuals are attempting to see the world as others see it and this can be empowering for both groups, potentially “shattering the illusion” that collaboration is not real.

Power is a concept which shifts and moves, it is fluid and can change relative to the individuals and the situations in which it is contextualised. Collaborative approaches are in essence a way forward as both groups of participants recognised the benefits of entering into a meaningful dialogue, based upon authenticity and openness, clearly avoiding tokenism. The concept of fluidity is emerging as an important one to this study and the next theme will revisit this, grounding it within the contextual framework. This will then be linked to the development of contextual understanding and ascribing meaning to what may be perceived as isolated contextual behaviour by looking beyond the obvious.

7.6 Looking beyond the obvious and ascribing meaning to contextual behaviour (F)

It became increasingly visible through the workshop programme that behaviour had to be contextualised. This contextualisation enhanced the individuals’ understanding of incivility by ascribing meaning to perceived behaviour. To explore this at a deeper level, this theme has been structured using the predetermined internal, immediate, institutional and societal contexts.

7.6.1 General contextual perspectives (F)

The participants began to realise generally that there was a contextual interplay, where incivility is:

“... context specific, depending upon what’s happening with me, with the students, what the environment’s like, so it’s multi-faceted...” (L1, Int: 107-112).

Equally;

“Different behaviour in different places may be deemed as uncivil or acceptable” (FSW, P3, A).

And as a consequence of this, we have to ascribe “*meaning to behaviour*” and not see it in isolation (FLW, Notes, Append), as “*it looks different in different environments*” (FSW, P1, A). Looking beyond the obvious behaviour manifested

within the immediate context of a classroom, for example, involved engaging with the internal context.

7.6.2 Developing a conceptual contextual approach and looking beyond (D&A)

The participants acknowledged that there was a contextual specificity to incivility, relative to a number of issues, including self esteem, confidence, personal background, the environment and the type of demonstrable behaviour manifested within and connected to these contexts (L1, Int: 107-112; FSW, P3, A). I am reminded of Mann's (2008, p57) metaphor when she says *"like a snail and its shell, individuals are never without context"*. Attempting to understand these contextual processes we have to *"ascribe meaning to behaviour"* (FSW, P1, A).

Burke and Crozier (2014) writing about inclusive teaching, identify the negative implications of seeing the student through the "imposed lens" of the teacher. This can restrict and undermine personal engagement with the learning process, which needs to be grounded in and shaped by their personal experiences, enabled through a "dialogical" process. Through their collaborative engagement within the ERS both groups (students and lecturers) were beginning to see the wider contextual aspects of incivility and seeing through a more powerfully focussed lens, allowed them to look beyond the obvious. This new way of seeing enabled them to understand the isolated behaviour, for example lateness, in relation to other contexts, over and beyond the obvious one (e.g. the classroom). This contextual understanding can both enhance and develop the way we react to the immediacy of the behaviour and it provides a foundation to build a conceptual framework. This conceptualisation of context and its relationship to incivility is seen as one of the key findings of the study and the following themes explore this process from the specific contextual perspectives.

7.6.3 Internal narratives and "emotional leakage" (F)

The importance of interacting with the internal context (IC) was recognised;

"It's got to be an interaction between people's internal and external environment, but there is an internal environment... it's all about individual dynamics" (S3, Int: 304-307).

This individual perspective was recognised by a new lecturer who was challenged to reflect upon their internal context, recognising that their;

“...self esteem, for example, was not as high, (I) had to reflect and learn and really give consideration on how best way to deal with Incivility and DB” (FLW, P1, E).

The immediacy of the IC was important to students as it was *“how you feel at the time”* (FSW, P4, E) and a good level of self awareness was necessary to identify this. The IC also involved the *“development of learning”* (FSW, P4, E), which included the *“prior knowledge”* (FSW, P4, E) brought to a particular context. A student referred to their *“internal conflict dynamic”* where there was a conflict between self expression and wanting *“order imposed”*, specifically by the lecturer.

The notion of a *“personal narrative”* (FLW, P2, E), based upon beliefs, self esteem and personal experiences had a role to play. This internal “narrative” helped in processing experiences and positively could validate a lecturer’s *“role legitimacy”*, building up self confidence through personal and group reflection (FLW, P2, E). Having self respect and an awareness of how personal values interplayed within the contexts, was deemed to be significant. This was demonstrated by *“acknowledging self and students”* (FLW, P6, E) developing a relationship based upon a *“two way process”* articulating expectations for both groups alike (FLW, P6, F). Rogerian values associated with therapeutic relationships were fundamental to one participant’s teaching (Rogers 1961, 1978). She recognised that a good sense of self development facilitated effective student engagement allowing her to be *“adaptable to group and individual needs”* and by doing so believed that it minimised the incidents of student incivility (FLW, Eval. Append.).

There was a tension associated with lecturers attempting to create equal relationships. This was manifested in feelings of vulnerability and *“fear”*, where *“emotional leakage”* involved giving too much of themselves in the teaching situation (FLW, Notes, Append). Grounded within the internal context some lecturers asked if they were in danger of leaving themselves *“wide open”* creating feelings of *“anxiety”*, particularly within the immediate context of a classroom or lecture theatre (FLW, Notes, Append.).

7.6.4 Enhancing contextual understanding through internal dialogues and empathy (D&A)

By focusing upon the internal context and attempting to understand “*what’s happening to me*” in the here and now, as highlighted by Mann (2008, p56), it enables us to focus upon our “*desires, feelings, beliefs, values and attitudes*”. Participants recognised this internal element, making links to their backgrounds and education. This reinforces the idea that an individual’s internal perspectives can be shaped by Bourdieu’s sense of habitus, which embraces our surroundings, as part of the wider cultural and societal context. This dynamic relationship ebbs and flows and the fluidity associated with the internal context can equally be mirrored within the others (S3, Int: 304-307).

Complementing the collective discussions, was the equal need to engage in an internal dialogue and this was captured both by a student who referred to the “*internal conflict dynamic*” (FSW, P1, E) and a lecturer relating to the internal “*personal narrative*” (FLW, P2, E). This conflict dynamic was manifested in the need for self expression and wanting “*order imposed*”. This dichotomy is also reflected at the organisational and professional level; as the expressed creativity of students can be bound by the rules of both the institution and the regulatory body e.g. NMC (2008).

The notion of a “*personal narrative*” was based upon self awareness and this helped in processing experiences, leading to increased confidence and potentially reduced incidents of incivility. The lecturer felt emotionally and psychologically stronger, being less inclined to both interpret behaviour as uncivil and was not as personally affected by it. However there were occasions when tension was in danger of overflowing and this was captured in the term “*emotional leakage*”. Here the lecturer experienced feelings of vulnerability in their attempts to create “*equal*” relationships with the students (FLW, Notes, Append) and this potentially undermined engagement with the learning process. Actively delivering a teaching session, they were now looking out for behaviour which could be interpreted as incivility, reflecting their heightened levels of anxiety. This had a disrupting effect upon their internal dialogue and their perceptions of student behaviour were compromised as they were expecting uncivil behaviour and accordingly perceived it (FLW, Notes, Append).

Students engaging in a conversation are often perceived by the lecturer as a distraction and they intervene accordingly. The students remind us however, that the

conversation could be related to the teaching subject and by intervening (in an authoritarian way) the lecturer creates a degree of bad feeling and arguably their intervention has more of a disrupting effect than the perceived behaviour. Alternatively, if ignored, then the lecturer has to be aware of the perceptions of other students who are consequently distracted. Gosling (2000) and Luparell (2004) are clear that one solution is to have an “*objective*⁴⁹ *standard of incivility*” agreed through the negotiation of ground rules at the beginning of a session, promoting a sense of ownership

In achieving this, students and lecturers had to have mutual respect for one another. Forni (2002) and Mousley (2003) focus upon the development of empathetic relationships, accepting that a lack of empathy has a role in the creation of incivility. Empathetic understanding is built upon having a good sense of self awareness reinforcing the importance of the internal dialogue (Hallewell and Mousley 2003). This is a subjective view of incivility where the same experience can affect the receiver differently, reflecting who we are, our individuality, sense of self and what we bring to the learning and teaching context. Entering into a space (ERS) where meaningful external and internal dialogues take place, can facilitate the development of empathetic relationships which enhance our contextual understanding of incivility, this can then create an environment that is conducive to learning and teaching, grounded in the immediate classroom context.

7.6.5 Pivotal Role of the Basic Essentials (F)

The immediate context reflects the classroom and environmental factors which surrounds the lecturer and student when they are engaged in teaching and learning. There was a consensus that this was a major issue, lecturers believed that these were;

“Pivotal and important as a starting point for engaging with students in the learning process. They can act as a motivator and remind participants of the values of the institution” (FLW, P7, B).

This was echoed by other participants who perceived that “*environmental factors play a significant role in classroom learning*” (FLW, P6, B) and that the “*fixed environment*” of the classroom can have a direct effect on “*how learning occurs*” (FLW, Notes, Append.). “*Temperature*” was cited a number of times, whether too hot or too cold,

⁴⁹ See 7.6.8. Consistency in delivering the same agreed message (D&A).

either extreme had a direct effect upon the student's ability to concentrate (FSW, P2, 3, 4, 5,6,7,8, A). These unmet basic essentials;

"Will disengage the students, classrooms that do not allow sufficient space limit activities and frustrate outcomes so that incivility almost happens by accident – a warm dark lecture theatre just after lunch for 2 hours can almost promote incivility by the actions of physiology" (FLW, P11, B) .

The need to have good quality functional furniture was integral to the delivery of courses and for supporting learning (SLW, Notes, see appendices). There were *"chairs that have tables that fall off during lectures"* (FSW, P4, B) this being an obvious distraction, having a disrupting effect on the group. More significantly, if the decor and furnishings were *"old and dilapidated then it devalues the learning experience"* (FSW, P4, B). Students reported that teaching aids, such as projectors *"were not always effective"* (FSW, P2, B) and this was exacerbated by poor lighting and cramped slides, which was seen to reflect the lecturer's lack of preparation and planning.

The *"proximity"* (FLW, P8, B) of the students caused frustration, either through *"overcrowding"* or being *"too far away"* from the lecturer (FLW, see appendices). There was a reciprocal student frustration, where overcrowding created opportunities for alternative conversations causing a distracting "noise" often seemingly unnoticed by the lecturer.

Wider practical factors included not having *"enough space for eating in the cafes"* (FLW, P1, B) thus students were delayed whilst they waited in queues. Similarly car parking could be problematic, with long queues behind parking meters and a lack of spaces causing both students and lecturers to be late. At particularly busy times, e.g. at the beginning of the university day, these can be a *"nightmare for all"* (FLW, P1, B).

As for the causes of the lateness, students highlighted the uncertainty as it could reflect *"traffic jams, public transport, children and life in general"* (FSW, notes, Append.). Equally it could be *"self inflicted"*, possibly a hangover, *"fresher's flu"* or just laziness. (FSW, notes, Append.). There was a consensus amongst all the participants that these basic essentials required urgent action, with the following lecturer capturing this consensual frustration;

"I think I have managed undesirable environments too often and I feel I have to be more assertive about this, as this is often the main reason for disruptive behaviour in my experience" (FLW, Eval. Append.).

Pivotal basic essentials are fundamental to the teaching and learning process and are often overlooked. They can have a slow insidious effect and play an obvious role in causing incivility.

7.6.6 Getting the Pivotal Basic Essentials right (D&A)

All participants perceived this to be a major issue, lecturers believed these basic essentials were “*pivotal*” and played a “*significant role*” in engaging the student (FLW, P6,B; P7, B). If the environment is well furnished and the teaching aids work well, then it can have a motivating effect upon the student, demonstrating how they are valued by the institution (Bayer 2004; Clark and Springer 2007a, 2007b; Suplee et al 2008).

The ODE (2010) defines the word pivotal as being “*of crucial importance in relation to the development or success of something else*” and this reinforces the integral role of the basic essentials. If left unattended, then something as straightforward as poorly maintained equipment can devalue the learning experience causing incivility (FSW, P4, B). As reinforced by Schneider (1998), Mann (2001) and Gannon Leary (2008) the fixed environment of the classroom can have a direct effect on “*how learning occurs*” (FLW, Notes, Append.). “Tables falling off chairs” can be extremely noisy, intrusive and whilst it may well be a unique situation, pertinent to one institution, it reinforces the importance of the students feeling valued by the university. At the institutional level, a glossy prospectus espouses the benefits of coming to the university, whilst within the immediate context, the decor and furniture gives a contrary message.

Participants were frustrated and tired of tolerating these issues and this was highlighted by a lecturer who had “*managed undesirable environments too often*” and assertive action was necessary to change the situation (FLW, Eval. Append). Maslow’s Hierarchy of Needs (1943, 1954) was suggested as a model to capture how important it was to get these basic essentials right. Issues pertaining to temperature control and lighting are sited at the foundational base of the teaching-learning process. This is exemplified in students arriving directly from lunch to a lecture; anecdotal evidence suggests that this “graveyard shift” is well known as a soporific inducing time with the physiological effects of full stomachs interacting with hot classrooms.

The exponential increasing size of student cohorts minimised the opportunities of developing engaging relationships, where discussion could be nurtured (FLW, P10, B). Gannon-Leary (2008) highlighted this negative effect and warned against students becoming alienated and isolated from their educational experience (Mann 2001, 2008; Trowler 2010). Conversely, small groups in large overbearing rooms created spatial problems, where the distance had a detrimental effect upon the student-lecturer relationship, creating a literal gap. Equally factors external to the immediate context e.g. car parking, had a role to play in causing incivility, primarily lateness.

There were valid reasons for being late, such as family problems and traffic issues. Non valid reasons reflected student hangovers e.g. “fresher’s flu” or “laziness”. There is a common perception, from both groups, that late arrivals are synonymous with incivility. However, more significantly it highlights the importance of contextual interconnectedness and fluidity, reinforcing the awareness and understanding of how these disruptive contexts have a bearing upon behaviour within the immediate one. In practice this is about ascribing meaning to contextualised behaviour (see contextual fluidity later in the chapter).

7.6.7 Rules and pushing the boundaries(F)

The institutional context includes university rules, regulations and policies and the bearing these can have upon the teaching and learning experience. Reflecting this, a systemic perspective was taken by a lecturer who clearly recognised that he was;

“...part of a system that has rules and responsibilities and regulations... It's not just the person in the room with the students and that's what I mean by the system, there's lots of other influences and relationships that... bring that to the here and now” (L2, Int: 129-134).

Here he explicitly sees the university as systemic framework of “rules and regulations” and also acknowledges other contextual elements which interplay and influence one another. The application (or lack of) these rules and regulations plays a role in causing incivility, creating confusion and a perceived lack of parity.

7.6.7a Confusion through inconsistent rule application (F)

The inconsistency in applying rules and regulations reflected the “*array of complex systems/policies*” (FLW, P2, C) which caused confusion for lecturers. This potentially leads to a state of misinformation (FLW, Notes, Appendices), and the associated lack of continuity caused frustration and bad feeling in the student cohort;

“...if we're talking about giving students the same kind of respect, similar experiences, if we are managing students' expectations then there does need to be certain directives that are applied consistently” (L1, Int: 160-162).

This inconsistency was recognised by the students who in the first two weeks of their programme were indoctrinated with the “*50 ways to be chucked off the course*” message (FSW, Notes, Append.). However in reality these rules were rarely applied, as certain students, being seen as problematic by their peers for their lack of engagement and high absence rates, were still on the course. The students in attendance were frustrated by the apparent lack of parity, it was common knowledge that some were habitually missing sessions, yet no action was being taken⁵⁰. It was a public message that you could “*get away with things*” (FSW, Notes, Append.).

Students were clear about the need for the lecturer to take responsibility as it was;

“Important because there needs to be some conformity” (SSW, P2. C).

Whilst recognising the need for consistency and conformity, it was still important to:

“...apply the family-friendly policies; I think at university we need to look at that as well. Why do we have a nine o'clock start when the students are queuing up for car parking spaces, or rushing to get children off to school and then expecting them to be engaged in whatever they're doing immediately...” (L1, Int: 181-187).

This focus upon lateness reflected the controversial “ten minute rule” where any student coming in late after ten minutes was not allowed into the lecture. This was perceived as divisive and unfair, as a student could have invested time and energy in getting into class, being late by ten minutes, whilst another just “*dawdled*” along being five minutes late (FSW, notes, Append.), the latter acting in a more disrespectful and uncivil way than the later student. This was a rule that was not consistently applied, undermining their importance and consequently students would “*play the game*” and push the boundaries (FSW, notes, Append.), seeing how far the rules could actually be stretched.

⁵⁰ It has to be noted that these “problematic” students could have individually met with their guidance tutors and programme leaders with action taken accordingly, unknown by the student cohort.

7.6.7b Breaking rules and pushing the boundaries (F)

Students experienced their course as a *“mixing bowl”* (FSW, P1, A) with many factors playing their part. Identifying the different years, the first *“was about rules and regulations”* and occasionally there was a:

“Breaking of the ‘rules’, but who sets them and does everyone know them?” (FSW, P1, A).

Not being certain about the rules and boundaries could lead to inadvertent rule breaking. This could be manifested in student frustration, turning into disinterest and disengagement leading to;

“Talking in lectures by other students who do not want to listen to the lecturer talking” (FSW, P5, C).

This sense of interference, for the wider group, can negatively affect the process of learning. This can be both obvious and passive, based upon:

“Actions or lack of it which causes a change in the dynamics of the situation”. (FLW, P1, A)

The inference being that uncivil behaviour can shift the dynamic within the given context. This perspective is developed where a participant asks whether the perceived behaviour is actually *“purposeful’ or not?”* (FLW, P1, A). This is developed when a lecturer comments;

“DB may be considered as a challenge or deliberate.... to test the boundaries of the lecturer/student relationship and student/student relationship”. (FLW, P11, A)

It was important to hold true to any negotiated rules as any *“boundary slippage”* could lead to incivility, as *“give an inch and they take a mile”* (FJW, Notes, Append.). Students felt that there was a degree of inevitability to this;

“ people are always going to, it doesn't matter what level you're at, what rules are introduced ... People are always going to break the rules, and push the boundaries”. (S2, Int: 64-67)

Contrary to this, a more rigid and authoritarian view from the students, was clear that with regards to inappropriate talking, there was;

“No need for it unless stating a valid comment or fact” (FSW, Eval. Append).

Inappropriate talking had *“to be nipped in the bud”* and it was *“up to them (lecturers) to deal with it”*. Yet *“rules create rule breakers”* (FSW, P1, A) and the “bad” student

was seen to challenge these, whereas the “good” one complied, although this passivity did not actually signify meaningful engagement (SSW, Eval. Append.). However as they progressed through their course, in the second year there was a developing awareness that the individual student needed to “*get their finger out*”, whilst the third year was about focusing, reflecting and qualifying, realising that the three year “*jigsaw puzzle*” was finally coming together (FSW, Notes, Append.). There was an understanding that over the duration of the course, rules were likely to be broken, whether intentionally or not. “Playing the game” through passive acceptance or the challenging of the status quo, would eventually lead to some form of conformity, recognising the need to qualify as registered nurses.

7.6.8. Consistency in delivering the same agreed message (D&A)

Rules and regulations or “codes of behaviour” are constructed by individuals in positions of authority and when these are threatened or “broken”, these individuals reinforce the importance of civility to control the perceived “rule breakers”. This enforcement is obviously relative to an individual’s position of contextual power. Callaghan (2011, p12) argues “*that incivility is often an indicator that there are structural problems of power and inequity that need to be resolved at the organisational level*”. Being contextually significant, it reminds us that the causes of incivility are not only predicated upon behaviour, but can be wider and deeper rooted.

A systemic perspective (L2, Int: 129-134) acknowledges the different contexts and influences upon relationships. The immediate context of the “here and now” is where the teaching takes place, yet this is governed, to a greater or lesser extent, by the university’s rules and regulations. There was uncertainty associated with the origins of these rules and equally, how do students know which rules are being broken if there is inconsistency in their application? (FSW, Notes, Append.) This was seen by both groups as disruptive, being especially problematic for students, whose vulnerability due to a lack of awareness and understanding, was exacerbated by the lecturers’ ignorance of the same regulations. Clark (2008b) refers to “hoop jumping” where the students’ compliance is based upon a fear of both being failed and perceived as trouble makers. Consistency had to be established, it was about delivering the same message, reflecting respect for the students (Keashly & Neuman 2010; Clark and Springer 2010).

Wacquant (2005) and Altmiller (2012) both reinforce the importance of a negotiated agreement when developing boundaries, involving a collaborative process, reflecting

mutual understanding. Lecturers perceived this as a strategy which minimised the possibility of uncivil behaviour as *“give them an inch and they take a mile”* (FJW, Notes, Append.). Here there appears to be apparent reluctance to move beyond the set parameters of the lecturers’ agenda, yet were students *“fighting back”* when they were breaking rules, asserting themselves when feeling disempowered? (FJW, Notes, Append.).

Lecturers were reminded that they had certain responsibilities and their teaching relied as much on intuition as being well informed (SLW, Eval, Append.). An ability to empathise (internal context) and engage with the students was seen as being more important than having an authoritarian teaching style. Lecturers had a sense of responsibility to shape the immediate context, creating a conducive environment for teaching and learning. Students were less tolerant and with respects to uncivil behaviour there was *“no need for it”* (FSW, Eval. Append). This authoritarian view reinforced student frustration and it was clear that the responsibility of nipping this behaviour *“in the bud”* fell at the feet of the lecturers. Albeit that any intervention had to be carried out in a *“diplomatic way”*, founded upon an understanding of what actually caused incivility (FSW, Eval. Append.).

7.6.9 Civil misunderstanding (F)

An awareness of the cultural elements and what individuals were bringing to the HE context, enabled a deeper understanding of contextual behaviour. The non verbal communication of an African student⁵¹, where a lack of direct eye contact reflected a sign of respect, could be potentially misinterpreted as an expression of disinterest by the lecturer (FSW, Notes, Append.). Other forms of non verbal communication could also be problematic;

“Like if you fold arms in the classroom you might think, they don't want to be there.... But from my own background, you have to fold your arms... to show the teacher a sign of listening, sign of interest” (S1, Int: 153-155).

This reflects the misinterpretation that occurs when behaviour, intentionally respectful, is perceived as being the opposite. Arranging to meet up with the same student for an interview, I suggested meeting at her convenience, endeavouring to be civil. However this was perceived as incivility as she needed to show respect and to have her *“teacher”* offering choice was unacceptable;

⁵¹ Consent has been given to refer to the ethnicity of the student in this case.

"We are trying to eradicate incivility behaviour... my lecturer is asking me to like, having a convenient place for me to come and meet him, I won't do that!" (S1, Int: 135-136).

Accepting that these examples reflect wider cultural aspects, there is an important message here about clearly understanding where individuals are coming from and what they are bringing to the various contexts and ignorance or misunderstanding of these can cause incivility.

7.6.10. Developing habitual understanding (D&A)

This not only reflects the "local" habits associated with a group, but it also accommodates the wider cultural aspects of international students (Mann 2008; Jones & Philp 2011; Altmiller 2012). Focusing upon civil misunderstanding, an African student had perceived that she was being invited to be uncivil. This reinforces the importance of *"ascribing meaning to behaviour"* and not seeing it in isolation from other contextual perspectives, which can facilitate understanding (FLW, Notes, Append.) Uncivil behaviour can be totally unintentional and in reality, due to differing cultures, a contextualised civil act lacked the interconnectedness with the student's contextual experiences and values, creating a disruptive context. Reciprocally the student had to recognise that the approach reflected a personal culture and habitat accordingly.

7.6.11 "Bums on seats"(F)

Students focusing upon widening access highlighted the inflation in academic qualifications. This reflected the perception that;

"To do most roles these days you needed a higher qualification than you required about 15-20 years ago" (FSW Notes, Append.).

This coupled with the *"diverse and changing nature of the student group"* (FLW, P6, C) and the shift to a *"graduate profession"* (FLW, P4, D) were perceived as possible causes of incivility. This was reflected in the notion of students becoming *"customers"* (FLW, P7, C) and having expectations about the quality of their courses, wanting *"to finish the course or else"*. (FSW, P1, C). There was a dichotomy between the *"business model"* (FLW, P4, D), and maintaining safe practice. This was a potential obstacle to the promotion of professional values, where pressure to lower attrition rates could compromise the filtering of *"unsafe and unprofessional practice"* (FLW, P3, D). This perspective was frankly illustrated by both lecturers and students with

the need for “*bums on seats*” (FLW, P1, D; FSW, P1, C) leading to an acceptance of unacceptable behaviour.

Lecturers reinforced the importance of promoting standards in the classroom, as a way of preparing for practice (FLW, Notes, Append.); whereas students taking on the learner role reverted back to “*childlike*” behaviours when they were in class e.g. talking (FSW, Notes, Append.). This was not the case in practice, as they were being assessed on their professionalism (FSW, Notes, Append.).

7.6.12 Leading with a “bottom-up” approach (D&A)

Tippitt et al (2009) and Clark (2010) refer to the commodification⁵² of HE, they highlight the diverse nature of the student group and this linked to the exponential growth of the business model, has an impact upon the curriculum. The push towards “bums on seats” compromises the promotion of professional values and the maintenance of safe practice (Greenberger et al 2008). The resource model focused upon cost effectiveness and “*knowledge transfer*” (FLW, P10, D) competing with the goal of developing critical thinkers (Jones and Philp 2011). These concerns are situated within the societal/cultural and institutional contexts, having a disrupting effect on the educational experience.

The “bums on seats” analogy focused on the tension between numbers and the funding. This was juxtaposed with the conflict of keeping students at the expense of having unsafe nursing practitioners (Luparell 2005; Altmiller 2012). The widening access debate, acknowledges the increasing “*academicisation*” of nursing, potentially detaching the students from the key qualities of care and compassion, with the emphasis on theory. Ideally, as identified by Murphy et al (2009) the goal is to have caring nurses who can think creatively and critically. Students in HE have the opportunity to develop a level of analytical and critical thinking. It is an environment where they should feel relatively safe and empowered to challenge the status quo, socially interacting with their peers (Habermas 1984).

Within nursing courses, there is, to a certain extent, a prescribed curriculum, founded upon the NMC (2008) Code of Conduct and competencies for nursing, promoting professional values. Lecturers see the classroom as an immediate context to

⁵² The Collins English Dictionary (2014, b) simply defines commodification as a pejorative term to treat something inappropriately as if it can be acquired or marketed like other commodities.

promote professional values. The students acknowledged that they behaved more professionally in practice, reflecting the fact that they were being formally assessed. Being in university allowed them more freedom, relatively speaking, to act in a “childlike” way (FSW, Notes, Append.) Pragmatically, there is a need to find some “middle” ground where both groups can reach an agreement (Mann 2001, 2008; Luparell 2004, 2007; Trowler 2010). There is an expectation to act professionally and equally students should be allowed to experience and enjoy the “student life”. This involves a process of negotiation and collaboration, both sides listening actively and respecting one another. This reinforces the importance of engaging in a clear and meaningful dialogue, starting from the “bottom up” where both groups share their expectations, through individual and group reflection, creating “ground rules” which have a link to the expected professional role and accommodate the student life accordingly. As supported by Clark and Springer (2007a, 2007b) the outcomes pertaining to this process can be fed into the existing institutional structures, through the QA mechanisms informing and shaping the wider picture. This reinforces the fluidity of the contexts and how individuals filter these through the internal context, appraising their behaviour accordingly when engaging with the learning process.

7.7 Facilitative teaching styles and student disengagement (F)

Facilitative teaching styles were based upon an awareness of personal beliefs and how these interplayed within the contexts. Reciprocal relationships built upon mutual respect were also important (FLW, P6, E; FLW, P6, F). This humanistic perspective recognises individuality and that “*people are different*” and “*they think in different ways*” (SSW, P4. D). Focusing upon the IC, lecturers recognised the;

“Value of experiences students bring to the sessions” (SLW, P6, D).

The students’ life experiences could be used in a meaningful way to enhance their engagement with the learning process. However students were clearly held responsible for their own disengagement by their fellow learners:

“... people turned up without a pen, and people thought it was appropriate to, you know, sit and pass inappropriate sexual comments between each other...” (S3, Int:170-174).

A student with a learning disability had their engagement with the learning process compromised by students playing games on their phones and having inappropriate conversations. Relying on the recording of lectures these distractions were “*picked*

up”, interfering with their ability to listen and engage with the material (FSW, notes, see append.).

There needed to be more practical ideas in the curriculum that fostered student engagement. One suggestion focused upon a “*basic essential*” (FSW, Notes, Append) where the two hour length of a session was deemed too long and a recent development had reduced certain sessions to one hour, realising the challenge of holding students for two. This initiative also involved the use of e-learning and IT, to support the classroom sessions.

7.7.1 “The good, the bad and the ugly”(F)

Both groups complained about the local lack of electronic submission for assignments, causing long student queues to hand in and collect marked work (FLW, P1, C). From the immediate and institutional context there was;

“...the good the bad and the ugly with technology, there will be the people at the back who are on Facebook, there will be the people who are at the front, who take notes...engaging in a more up to date medium to do that” (L3, Int:125-128).

This was a challenge to lecturers, observing a student on their iPhone or laptop can automatically invoke a thought that it is both disruptive and uncivil;

“...a lad had said to me...I've forgot my note pad and paper he said do you mind if I make notes on me phone and... so I was walking around a little bit, not spying on him, but he was actually using it for notes. And I thought if he hadn't had the foresight or the gumption to say... that would've inflamed the situation where I'd have thought he was being disrespectful” (L3, Int: 102-108).

This empathetic perspective saw the situation from the student's point of view. Although the lecturer was not initially certain about how authentic the request had been, the adopted approach had a positive effect enabling the student to engage effectively with the learning process. Having a deeper understanding of the specific contextual behaviour had prevented the lecturer from acting in an authoritarian and uncivil way.

7.7.2 Engagement through facilitative teaching styles (D&A)

Mutual respect, demonstrated within collaborative relationships, is a precursor of effective facilitative teaching styles (FLW, P6, E; FLW, P6, F). This is complemented by lecturer authenticity, built around an empathetic understanding of the student experience (SSW, P4, D) ultimately enhancing engagement.

Students acknowledged that engagement could be adversely affected by their peers (S3, Int: 170-174). There was frustration associated with a lack of preparation, turning up without a pen and sitting at the back, was the norm for certain students. This was an explicit sign that they arrived with the intention of passively not engaging. Some behaviours e.g. sexual comments were more explicit, whilst the use of mobile phones has become a “bone of contention” this was evidenced in a student not being able to decipher her recording (FSW, notes, see append.) The behaviour of her fellow students was disrespectful and damaging, compromising her ability to engage with the learning process.

The positive and negative effects of IT were recognised by both groups (Skiba 2005; Mangold 2007; Hall 2009). A student using an iPhone or laptop (L3, Int:125-128) could be on Facebook, messaging friends or alternatively accessing the Dept. Of Health web site, searching for information associated with the lecture. This is where we have to ascribe some sense of meaning to the perceived behaviour and improve our contextual understanding through open dialogue.

Referring to the earlier incident (L3, Int: 102-108) the student had the foresight to inform the lecturer, acting in an assertive and civil way. The lecturer was still uncomfortable about the situation, covertly spying on the student for reassurance that the phone was not being used for alternative means. Positively he had been taking notes and the lecturer had realised that if he had not been informed, he would have perceived the behaviour as both disruptive and uncivil and acted accordingly. Because of the dialogue he could now ascribe meaning to the behaviour (Habermas 1974; Carr and Kemmis 1986; Mann 2008). He had also shifted his tolerance levels, recognising the changing role of students engaging with IT to learn.

An over-reliance on electronic presentations had a disengaging effect for students who passively switched off. Equally a lack of planning and preparation were perceived as a sign of disrespect, it suggested that the lecturer had given little thought investing limited time and energy in the teaching session (FLW, P2, B). These caused students to either passively disengage or more overtly act in a disruptive or uncivil manner. Students wanted lecturers to engage with them by entering into a meaningful dialogue, involving them explicitly in the teaching and learning process (Knowles 1984, 1990; Keashly & Neuman 2010; Clark and Springer 2010).

7.7.3 Value Adding Teaching/Teachers [VAT] (F)

Certain lecturers taught *“all the time using PowerPoint”* (FSW, Notes, Append). Students may appear to be engaged, but passively allowed the content to flow over their heads. This led to distraction, boredom, talking and using IT inappropriately to access social network sites (FSW, Notes, Append.). The inevitable ongoing proliferation of IT and the developments in virtual learning are challenging the tradition of coming into university to have lessons, when a course could be accessed on the internet (SSW, Notes, Append.). There had to be a valid reason for students to engage within the institution and this led to a discussion around the individual lecturer, their personality, charisma and the experience that they bring to the role (SSW, Notes, Append.). The notion of the *“Value Adding Teacher”* and *“Value Added Teaching (VAT)”* was developed, acknowledging the personal attributes of the lecturer and their specific contribution to the learning experience. They had to be motivated and enthusiastic in their delivery and one student referred to them being able to impart *“pre-digested knowledge in manageable chunks for the learner”* and this *“Dyson slicing”* enabled effective engagement. (SSW, Notes, Append.). This added to and enhanced the lecturers’ teaching credibility.

This credibility was fragile in nature as it could *“be destroyed overnight, and credibility takes some time to build up”* (L1, Int: 61-62) this being achieved through the development of:

“... a good relationship with the group that you're teaching, what I've noticed- and I have no evidence, just observation- is that the incidents of incivility tend to be quite reduced” (L1, Int: 63-66).

The most effective and meaningful way of engaging with the student cohort was through *“seminars in a small group”* (SSW, P4, D). These were valued by students, being seen as a positive way of sharing *“responsibility for delivering teaching”* (SSW, P3, D). As for the practicalities of teaching aids, students were exasperated when projectors *“were not always effective”* (FLW P2, B) this was compounded by poor lighting and cramped slides, reflecting the lecturers’ lack of preparation and planning. This was perceived as disrespect by the students, who equally were concerned about lecturers’ language and the way they managed perceived incivility.

7.7.4 Credibility and VAT (D&A)

The notion of VAT emerged from a discussion on IT, recognising that certain lecturers brought something extra to the learning environment (Verkuyten 2002). This certain quality grounded within the internal context is related to how the lecturer conceives and values their relationship with the students. It is reflected in their motivational teaching style and their ability to help the student make sense of the subject matter. The notion of “Dyson slicing” (SSW, Notes, Append.) recognises the conduit effect of teaching, where the lecturer provides information, knowledge and experiences in “manageable chunks” enabling the student to engage and learn in a meaningful way. This is dependent upon the interactions taking place within a physical environment where both groups share the same space. The space and the context have to be real, not virtual, creating a dialectical relationship in the “real world” (Waterman 1998; O’Brien 2001; Kemmis and McTaggart 1997, 2005; Somekh 2005).

The credibility associated with VAT is tenuous in nature and could be “destroyed overnight” (L1, Int: 61-62). Credibility is related to having a meaningful and positive relationship, valuing both the students and the learning process (Clark & Carnosso 2006; Clark 2010). It is founded upon fairness and the lecturer’s ability to both teach and know their subject. There is a need for constant vigilance and the reward for this is manifested in less incivility, with the students responding positively to feeling respected and valued (L1, Int: 63-66).

7.7.5 Lecturers’ Language and Attitude (F)

Incidents of perceived incivility, such as lateness were exacerbated by the “*language*” used by the lecturer to manage situations e.g. making an example of the student. This attitude reflected the lecturer’s “*approach to learning e.g. pedagogic or collaborative*” (FSW, P1, A) where there was the;

“Shut up and listen school, whose lectures have less DB/Incivility, though less learning?” (FSW, P1, A).

Students perceived that authoritarian lecturers had less overt incidents of incivility, but it did not necessarily follow that learning was enhanced. Lecturers had concern over language and associated words, the term “*bad student*” can become a self fulfilling prophecy, but who initially decided upon this label? And if there are “*good students*” does it infer that those not identified as being good, are by default “*bad*”?

(FLW, P3, F, FLW Eval. Append.) The good students were seen to be motivated and this was perceived as empowering, leading to *“better work and better marks”* consequently being *“liked”* by the lecturer, it was a *“virtuous circle”* (SSW, Eval. Append.).

Disempowerment was not unique to students with lecturers having negative experiences associated with the *“action/behaviour of students”* (SLW, P6, C). Certain lecturers, when delivering teaching sessions, felt it was more about *“getting through it”* (SLW, Notes, Append) at the expense of determining how effective their teaching had been. This anxiety led to negative thinking, which was exacerbated when they lacked a *“deep understanding of the session and the knowledge behind it”* (SLW, P8, C). This tension had a bearing upon how they interpreted experiences, being more inclined to perceive behaviour as being uncivil.

7.7.6 Unnatural Habitats (F)

Lecturers openly acknowledged that they could demonstrate incivility; this was illustrated when one participant referred to an *“old colleague”* who had used the metaphor of a *“zoo”* to describe students and their behaviour (FLW, Notes. Append.). Surprisingly, within their own workshop, students could see the humorous side of the zoo analogy (FSW, Notes, Append.). Lecturers made the observation that a zoo was an *“unnatural habitat”* and this was then linked to the widening access policy having an alienating effect on some students. Not being adequately prepared for HE, finding themselves in these unnatural habitats they feel trapped, misunderstood and disempowered (FLW, Notes. Append.). This can lead to disengagement and incivility, however these effects can be minimised and participants identified potential interventions.

7.7.7 Breaking the language barrier and creating natural habitats(D&A)

Lecturers demonstrated incivility, this being reflected in how the students are spoken to within the immediate context of the classroom (Clark & Davis Kenaley 2011). The issue of lateness can be exacerbated by the *“language”* used by the lecturer to manage the situation. As previously highlighted, the term *“bad student”* can become a self fulfilling prophecy, and who has decided upon this label in the first place? (Rhodes and Jinks 2005; Thomas 2005; Tippitt et al 2009). Caution has to be taken when words are used in a sweeping way, without accurately understanding the context that surrounds the perceived uncivil behaviour.

Language can reflect how the students are valued and the “zoo” analogy initially demonstrated the pejorative perspective, but it also triggered a discussion on “*unnatural habitats*” and whether widening access was having an alienating effect on some students. The concept of an “unnatural habit” links to Bourdieu’s notion of habitus and the perceived effects of this on the individual. Mann (2001, 2008) reminds us that some students are entering higher education with limited investment in the social capital that is needed to engage with the contexts and the individuals that surround them. The disruptive contextual approach of the study was a deliberate strategy to move away from the notion of blame and attribution. These had been linked to the process of polarisation, negatively affecting the student-lecturer relationship, leading to the disempowerment of both groups (Luparell 2004; Clark and Springer 2007a; Clark 2008a).

It is important to have an understanding of the surrounding and connected contexts when perceiving incivility. This insight has the potential to change and enhance the way that the situation is managed, especially in a diplomatic and respectful way (Keashly & Neuman 2010; Clark and Springer 2010). Here we have to make adjustments and develop new ways of responding to and “being” in these contexts. Language and associated terms can stigmatise a student, labelling them as “bad”. By increasing our understanding of the role of contexts, we can work towards developing HE as a natural habitat which can empower the learner.

7.8 Strategies for intervention

In the final joint workshop participants had identified their key contextual interventions for managing incivility, reflecting and accommodating their involvement in the four previous workshops. The narratives and notes from this workshop can be found in the appendices (FJW Notes, Append.). These strategies include conceptual, strategic and “real life” interventions.

7.8.1 Conceptual Interventions (F)

Reflection was perceived as being vitally important, involving the notion of emotional intelligence. There was a clear consensus that both groups needed to “*concentrate on developing this further*” as;

“Learning is both the students and the member of staff’s responsibility, therefore incivility should be too” (FJW Notes, Append.).

“Shifting tolerability” (FLW, N, Append.) involved lecturers reflecting in and on action (FLW, P6, E) and this was a technique which allowed the experienced lecturer to utilise methods that may have helped previously. In practice it involved *“shifting up a gear”* (FLW, N, Append.) when a situation had developed and an intervention was deemed necessary. Students thought that if this happened consistently, the lecturer could be likened to *“a clown at a children’s party”*, trying to please everyone (FSW, Notes, Append.) and there was a warning;

“...don’t change everything just because of a few gobby people...” (SSW, Eval. Append.)

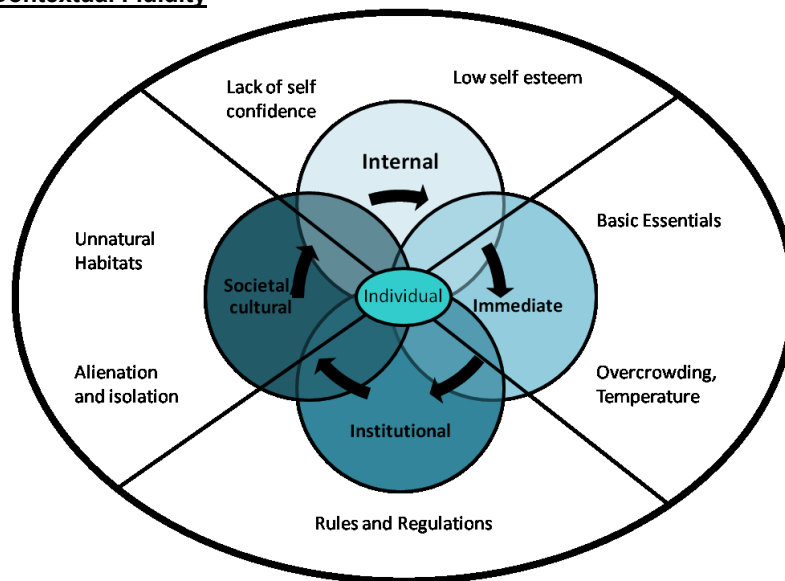
Reflection, linked to the IC, involved looking inwards in order to look out, actively listening and interacting with others. Engaging with and within the contexts potentially empowered both groups, enabling them to process their thoughts and ideas in relation to incivility.

7.8.2 The role of Contextual Fluidity (F, D&A)

Certain students are at risk of being alienated and isolated by their lack of preparedness for higher education (Mann 2001, 2008; Sallaz and Zavisca 2007). As reported by Maton (2005) and Wacquant (2005) the student’s (inherited) social capital, which has evolved through their sense of habitus, is brought into the lifeworld of the university and here they attempt to make sense of the different experiences and expectations of the systems that underpin the institution (Bourdieu & Passerson 1977). Perceived incivility can be manifested in inappropriate talking (immediate context), disengagement from the teaching/learning process (immediate and institutional) and failing to identify with the values espoused by the HE institution. Consequently, this undermines their sense of self confidence (internal context). The students, like us all, move and shift in a dynamic way between the different contexts and these contexts move and shift within us, having a dynamic relationship, through their flow and interconnectedness (see contextual fluidity diagrams 10 & 11)⁵³.

⁵³ The contextual fluidity diagrams and the later contextual intervention framework were influenced by the contribution of one of the research participants, which in turn had been developed from the diagrams from the workshop handouts. These had been used to facilitate discussion and as a method of feeding information back to the participants for authentication.

Diagram 10. Contextual Fluidity



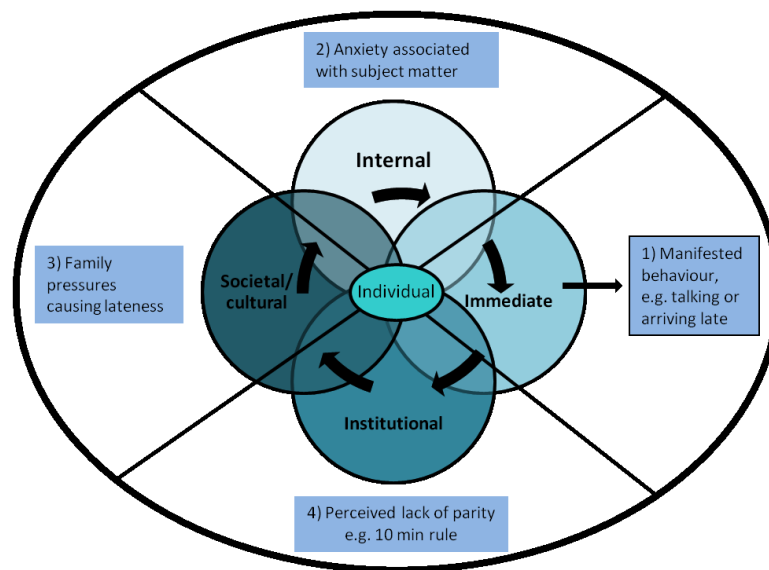
The concept of contextual fluidity⁵⁴ (CF) allows us to see the role and effect of contexts enhancing our insights into some of the causes of incivility. This enables us to see something that may have initially been invisible, opening up our internal context and self awareness, realising the empowering effect of being able to see beyond the obvious (Habermas 1984, 1987).

7.8.3 Using CF to look beyond the obvious

Mann (2008) is clear that through the process of contextualisation we are enabled to interpret our experiences and enhance the depth of our understanding, as the behaviour or event is not isolated from its surroundings. In the following example the manifested behaviour is grounded within the immediate context (1) e.g. talking or arriving late, although there is a fluid relationship with the other contexts. Here I have used the example of a student, but this model can equally be applied to lecturers (See diagram 11 on next page).

⁵⁴ This notion of contextual fluidity initially emerged from the analysis of the findings. Searching for the term I discovered the work of Dr. Connie Nelson (Lakehead University, Canada) who had previously coined the terminology (Nelson & McPherson 2003; 2004; Nelson 2009). She defines CF as being “based on complexity theory which embraces that life just is in being unpredictable, recognizes that adaptation to change begins with being contextual and simultaneously fluid in one’s responses to specific contexts; builds on strengths, respects each person’s contributions, and builds open and trusting relationships”. Available at <http://www.connienelson.ca/teaching.html>.

Diagram 11. Applied Contextual Fluidity



The lateness may be directly related to the individual's family life (3) and reflects longstanding issues. The perceived inappropriate talking, as seen by the lecturer, could be the result of the student's personal anxieties (2) associated with the challenges of engaging with the learning process. These can all be exacerbated by a lack of consistency in rule application (4) e.g. the controversy with the ten minute rule. The behaviour can be obvious, explicit and overt; however some of the disruptive contextual elements are hidden. An increased awareness, through the development of meaningful dialectical relationships, can potentially open these contexts and what was previously invisible can be seen (Rhodes and Jinks 2005). This discovery can have an empowering effect on both students and lecturers. It enables an emerging understanding of the manifested behaviour, promoting a sense of immediacy and subsequently develops a level of insight into the contextual disruption and the interventions required to respond to this (see proceeding section). Equally it has an evolving effect upon how the individual perceives and conceives the notion of incivility, through the development of their conceptual understanding. This occurs at a deeper level (internal context) and shapes their longer term strategies for managing and coping with incivility (Clark 2008c; Mann 2008).

7.8.4 Strategic Interventions (F)

Both the following comments recognise the need to be open and transparent about the effects of incivility and this had to involve everyone.

"The notion of civility should be part of our daily business" (FJW Notes, Append.).

There has to be a free and open discussion on issues associated with civility/incivility and power. This should be in “the corridors, the classroom and the restaurants” (FJW Notes, Append.).

Students thought that a strategic contextual institutional approach should “*provide some training that’s committed to behaviour management*” (FSW, P5, C), with lecturers being the target group, exploring the role of power and its relationship to incivility. Engagement had to be encouraged, discovering the “*explicit expectations*” of both groups, promoting a sense of empowerment (FJW Notes, Append.). The university’s electronic learning portal was a medium for developing learning aids and disseminating relevant information.

Incivility should become part of the “*measuring process*” assimilated into the existing quality assurance (QA) mechanisms. Outcome measures could be developed determining a baseline for measuring improvements (FJW Notes, Append.). Reflecting this, more training in the QA procedures was needed, making them clearer and more transparent for both groups (FJW Notes, Append.).

From a professional perspective accommodating the expectations of the NMC (2008), the concept of “good people” emerged;⁵⁵

“Nursing itself is concerned with ‘safe’ practitioners and an element of that was being a good person and this concept could be explored and developed through discussions in the classroom promoting an understanding of what it meant, reflecting the NMC code of conduct for nurses. This should involve the development of knowledge, understanding, skills and positive attitudes” (FJW Notes, Append.).

Here the principles underpinning the professional role could be adopted as a structure and benchmark for managing incivility. Being a good person was linked to the clinical need for safe practitioners. Exploring this concept, within the immediate context of the classroom, linked to the NMC code of conduct could promote civil behaviour.

7.8.5 “Real life” interventions (F)

These are specific interventions which are useful in the real life context of a classroom or lecture theatre. Having an increased awareness of the basic essentials, had led to a positive change in the learning experience;

⁵⁵ This is not to be confused with the concept of the “good” or “bad” student.

“...so only last week I went in a room and went this is not good enough, you know it's a small cramped room, looked on the room you know the room opposite, it was a bit bigger, a bit more spacious, took the decision to decamp and go in there and we had a great session” (L3, Int: 153-156).

Practically the “mobility” of the lecturer was a factor and the use of remote “slide changers” was a very simple and effective way of avoiding being anchored to a computer. This allowed a lecturer to walk towards a potentially disruptive student, whilst continuing to teach. Invariably the learner would normally desist from any associated behaviour (FJW, Eval. Append.). Lecturers’ who actually “*ignored*” incivility/DB had a devaluing effect on the other learners in the classroom. Their inactivity failing to manage disrupting and distracting uncivil behaviour (FSW, notes append.)

There was a consensus that there needed to be an “*objective standard of incivility*”⁵⁶ as perceptions were very much in the “*eye of the beholder*” (FSW, notes append.) This could be achieved through the negotiation of ground rules, involving both groups, grounded within the immediate context of a classroom, based up guidance provided by the institution.

Students thought that lecturers should visibly be seen to manage a situation. This was important for their credibility, providing reassurance for the student cohort (FSW, notes, Append.). Interventions needed to be carried out respectfully, as when teaching children it is easier to “*lay down the law*”, but when teaching “*older*” students they need to be treated like adults or you get their “*backs up*” (FSW, notes, Append.). Using the example of lateness, an intervention should be diplomatic, not punitive, taking into account the notion of contextual fluidity and the need for greater understanding, using humour to underplay the situation was perceived as a useful strategy;

“Good evening”

“I have saved a seat for you” (This being at the front).

“Glad you managed to find us” (FLW, Notes, Append.)

⁵⁶ See 7.6.8. Consistency in delivering the same agreed message (D&A).

However a student provided an alternative perspective;

“A little bit of public embarrassment might stop them from doing it” (FSW, notes, Append.).

Ironically this student could see the potential benefits of “*public humiliation*” as a form of negative reinforcement. The following empathetic response from a lecturer was more understanding;

“However my perception is very much that things happen, that we aren't aware of, and that really publicly humiliating students would not be my preferred approach” (L1, Int: 40-42)

7.8.6 Contextual understanding; conceptualising for strategic and “real life” interventions (D&A)

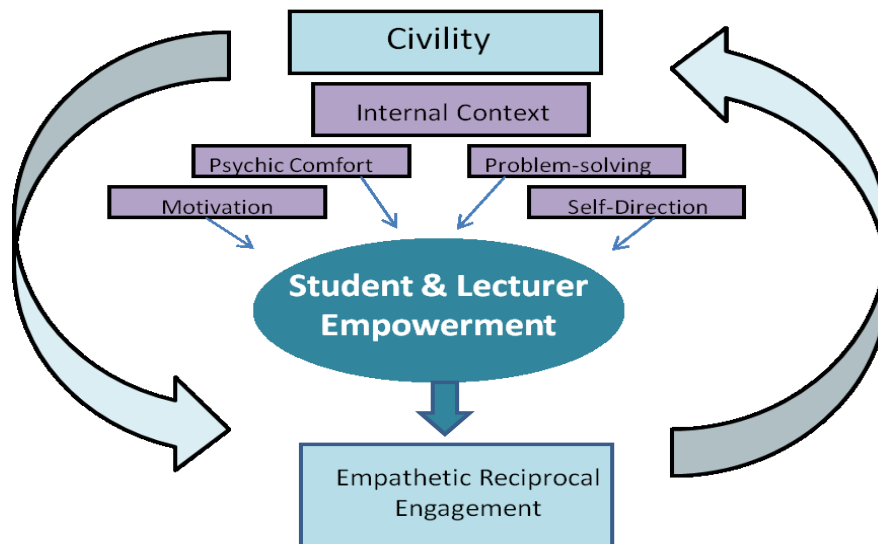
In the final workshop participants had identified their strategies for managing incivility. The following content relates to their contributions in the workshops, interviews and my personal interpretations, recognising their contribution to the research and in a practical and meaningful way captures their voices (Nystanga and Dann 2002; Clark 2008b; Del Prato 2012).

Reason and Bradbury (2001, 2008) reinforce the paramount importance of encouraging participants to reflect internally and openly and this had been premised upon the creation of the ERS. Reassuringly it was positive to see their acknowledgement of the importance of the reflective process as a conceptual intervention. Through their active engagement, as espoused by Boud et al (1985) they had been able to turn their experiences into meaningful learning, through increasing levels of self-awareness.

The internal context involves looking inwards in order to look out, actively listening and interacting with others within the external contexts. These relationships are based upon the development of trust, mutual respect and were enabled through engagement within an ERS. These spaces can be created in different contexts, where the individuals can be empowered through the promotion of dialectical relationships. Empathetic understanding can evolve from this process enabling a deeper and more meaningful understanding of the individual and the effects of the disruptive contexts, ultimately empowering both the students and the lecturers.

Clark and Davis Kenaley (2011) developed a conceptual approach to tackle incivility, utilising Turner's (1996) dimensional model of empowerment. This facilitates the development of a more positive and powerful sense of self (see diagram twelve below).

Diagram 12. Clark and Davis Kenaley (2011) Model of Empowerment



I have adapted this model to accommodate the needs of both groups and shifted the focus from their original use of the term “constructive reciprocal engagement” to include the empathetic perspective, recognising my findings. Being able to empathise is an important attribute and when grounded in the internal context, is a strategy for understanding and engaging with incivility in a constructive way (Forni 2003; Hallewell & Mousley 2003; Ignatow 2009). Civility is promoted through this empathetic engagement, where both groups explore their levels of “psychic comfort”, which involves the cognitive appraisal of an experience or context. This has the potential to empower individuals, increasing their understanding of how incivility is reciprocally perceived through a process of internal and shared reflection. This can enable problem solving, identifying strategies for intervention (Clark and Davis Kenaley 2011).

“*Shifting tolerability*” (FLW, N, Append.) was an approach linked to the process of reflection and the relative experience of the lecturer (FLW, P6, E). There required a degree of “*adaptability*” responding to presenting circumstances and these skills evolved and changed over time. There was an important caveat from the students, using the analogy of a clown at a children’s party (FSW, Notes, Append.) they asked was shifting always necessary, just because of a few “gobby people” ? (SSW, Eval.

Append.). The idea of “shifting tolerabilities” can be practised within the immediate context, where a lecturer enters the classroom prepared to deliver an interactive session, only to encounter a number of students having inappropriate conversations with their peers. The experienced lecturer can “shift gear” and deal with this situation without losing the main goal of the lesson.

Equally, shifting tolerability can involve the accommodation of new developments in the learning process, e.g. mobile phones and iPads, once perceived as only having negative qualities. As the earlier example illustrated this is an area which requires further debate as there is still a lack of certainty around their use in a lecture. And I would suggest that both students and lecturers have to enter into meaningful dialogue both within the immediate and institutional contexts to achieve this (Burchell & Dyson 2005; Reason & Bradbury 2008).

Mirroring the ISS, participants were clear that there had to be a “free and open discussion” (FJW Notes, Append.) about incivility, grounded in all the relative contexts of the institution. Open and transparent communication was integral and as espoused by Luparell (2005) this could only be achieved through meaningful dialogue, moving the agenda forward in a collaborative and dynamic way (Reason and Bradbury 2008).

Timetabling issues, double bookings etc caused a degree of anxiety for lecturers and frustrated students. Collaborative problem solving was key and any associated improvements in these could be linked to outcome measures for civility and incivility (FJW Notes, Append.). These can be informed by evidence from previous studies e.g. Gannon Leary (2008) and the extrapolation (with permission) of meaningful content from the incivility measuring scales e.g. the Incivility in Nursing Education Survey (Clark & Springer 2007a, 2007b). The key findings from this study will be used as a foundation for recommendations (see later chapter) where initiatives such as “civility contracts” and the development of a teaching module are expanded upon.

Participants discussed the promotion of values associated with civility being disseminated through workshops and/or teaching sessions for both students and lecturers. Here the positive benefits of being civil could be explored, focusing upon expectations and building upon the structures and key findings from this research. From a practical perspective these workshops and forums would allow lecturers and students to explore strategies for managing and coping with perceived incidents (see recommendations). The content and discussions arising from these can be captured

and introduced into the in house teacher training programme. This would involve sessions on group dynamics and managing interventions, ensuring that staff “understood how groups work” (FJW Notes, Append.) and the underpinning “psychological/social theory to them” (Bayer 2004; Clark and Springer 2007a, 2007b).

Luparell (2005) and Altmiller (2012) in discussing strategies for managing incivility, both reinforce the importance of the professional aspects of nursing. Reflecting this the participants introduced the concept of a “good person”, connecting this to the need for “safe practitioners”. It was important to instil this message at an early stage, becoming an integral element of the prospective student’s social capital even before they enter HE. As Bourdieu and Wacquant (1992) recognise this can be achieved through a flexible network of relationships, enhancing the individual’s sense of power, utilising the available resources in an empowering way. Specifically the institution can build upon existing relationships and develop links with local high schools and FE colleges, exploring the university experience and identifying what these prospective students are bringing to the HE situation. Practically this can be linked to the existing open days and these early steps in preparing for the context of HE have the potential to minimise the effects of “unnatural habitats”.

Ignoring uncivil behaviour can work, as occasionally it stops without any direct intervention, although this “inactive” intervention is potentially fraught with difficulties. Is this a deliberate strategy to see if the incivility “goes away” or does it have a deeper meaning? Hirschy and Braxton (2004) found that ignoring behaviour was a strategy to avoid confrontation with the student group, reflecting the lecturer’s low self esteem and confidence and as reported by Clark and Springer (2007a, p7) the severity of some encounters was leaving teaching staff “stunned and shaken”.

The lecturer does have responsibility for the other students as they can be distracted and disrupted by uncivil behaviour and can “extend beyond the confines of the classroom” (Hirschy and Braxton 2004, p71). The consensus of opinion, from both groups, was that an overt demonstrable and diplomatic intervention was necessary. This had a reassuring effect upon the wider cohort and enhanced the lecturer’s credibility (Clark & Carnosso 2006; Clark 2010).

Students expected to be treated like adults and lecturers expected students to behave in an adult manner (Knowles 1984, 1990). Language and teaching styles were factors which could create incivility, especially with a “shut up and listen”

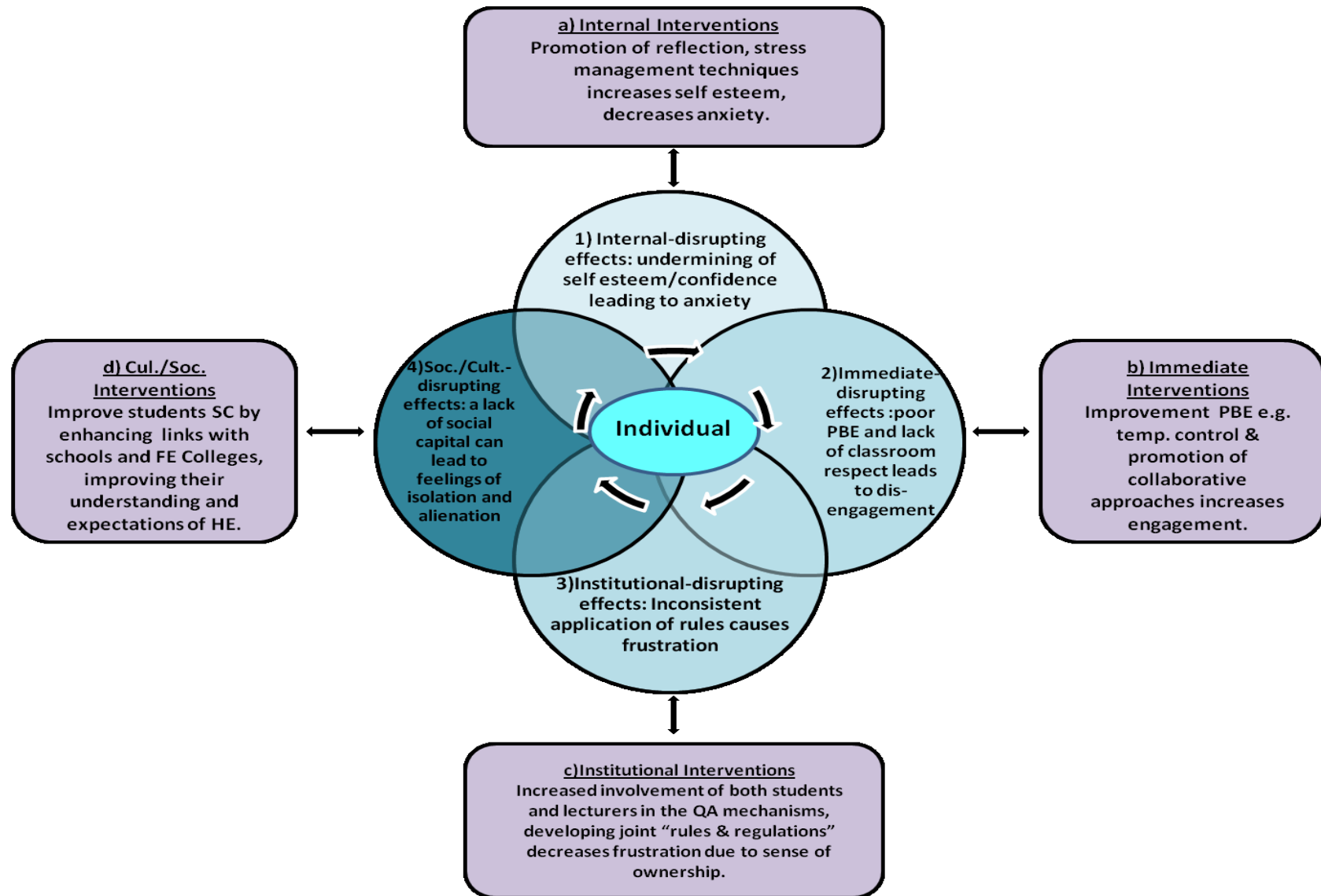
attitude (FSW, P1, A). The use of humour was a way of managing lateness, as this approach managed to deal with the situation whilst maintaining both the lecturer's and the student's dignity and credibility. There was no need to shift into an admonishing parental role, especially as the reason for the lateness remained unknown. Although, ironically, it was a student who believed that a little "public humiliation" could have a prophylactic effect and be an intervention which might reduce future incidents. But as highlighted by Keashly & Neuman (2010) and Clark & Springer (2010) humiliation is obviously disempowering and can devalue the learning relationship.

With regards to student disengagement, as explored earlier in this chapter, electronic presentations given by certain lecturers can cause the student to switch off, so in effect who is actually responsible for the incivility? This reinforces the importance of lecturers delivering a varied, interactive and stimulating teaching session and minimising the number of slides, can be an effective approach.

7.8.7 Contextual Intervention Framework [CIF] (D&A)

Behaviour perceived as being uncivil and/or disruptive can occur within the immediate context of the classroom or the wider university; however the disruptive context may be the cultural/societal one and this has an interactive relationship with the individual's internal context. Realising the disruptive effects of these contexts, incivility can be managed within a contextual intervention framework. (Please see diagram 13. on the next page).

Diagram 13. Contextual Intervention framework (CIF)



This model is a development of the contextual fluidity diagrams (Diagram ten and eleven). Within the CIF the individual has a dynamic relationship with the contexts, these can become disruptive affecting the individual in a number of ways e.g. tension and anxiety associated with poor performance (1) originating from the internal context. Interventions (a) that help in managing this situation are the promotion of reflection (both individual and group) and the development of stress management techniques. These having a positive effect upon the individual's self esteem and decrease feelings of anxiety. Focusing upon the wider societal and cultural context (4), enhancing and developing existing links (d) with schools and FE colleges, enables the development of the individual's sense of social capital and confidence. This is achieved by empowering them with the knowledge and understanding of what they can expect from their HE experiences. Frustration caused by inconsistent rule application (3) is tackled through a collaborative approach, leading to a sense of ownership. And finally straightforward improvement in the PBEs (2) can increase student engagement (b).

7.9 Summary

Reaching this conclusion I am reminding the reader that within the introduction a rationale was provided for the separate presentation of the actual outcomes of the study (this chapter) and the participants' experiences of actively being involved in the workshop programme, the proceeding one. Both chapters will be summarised at the conclusion of the next one, integrating the content accordingly.

8. EXPERIENCING THE EMANCIPATORY REFLECTIVE SPACES

(Participants' perspectives on their active involvement in the research programme)

8.1 Introduction

As with the preceding chapter, the findings, discussion and associated analysis are all accommodated together⁵⁷ and likewise the generated data was analysed using the IPA and reflection frameworks. The chapter primarily includes the interviews which captured the participants' lived experiences. It also contains the ongoing workshop evaluations and my reflections on being an insider and outsider within the CAR approach.

Recognising this, I had to determine the authenticity and effectiveness of the workshop programme as ERS, being underpinned by the principles of the Habermasian (1984) ISS. A table of the key and emergent themes can be found below in diagram seven. The number of sub-themes were less than those identified in the workshops, this reflects the fact that the interviews captured the participants' experiences and it was important not to move too far away from the original meaning. Unlike the workshop chapter, the findings, discussion and analysis are not presented separately, but are integrated as a whole throughout the chapter.

Table 7. Key themes and sub-themes from the interviews

KEY THEMES						
	Learning through the sharing of "common gripes"	Meaningful learning experiences and "knowing" incivility	Listening to the collective voices	Empowering effect of the workshop experience	Changed perceptions in incivility	Evaluating the "real life" delivery (This discussion also includes feedback from the general evaluations)
SUB THEMES	The empowering effect of "common gripes"	The subtlety of incivility	Student empathetic insights	Awareness through contextual insights	<i>"Emperors New Clothes"</i>	Time as a factor
				The Internal Context and student responsibilities	Demonstrable changes	The workshops own Basic Essentials
						"Preaching to the converted"

⁵⁷ Reflecting the fact that the content of this chapter is less than the workshop findings, the findings and associated discussion and analysis have not been explicitly highlighted as (F) and (D&A) as was the case in the preceding chapter.

8.2 Learning through sharing of “common gripes”

The participants (both students and lecturers) had found their involvement in the workshops to be a positive experience. From the lecturers' perspective, the first workshop had been;

“...a fantastic learning opportunity in terms of hearing other people's views about what constituted incivility” (L1, Int: 18-19).

“... it was nice to be invited. Someone who's relatively new to the higher academic institute, so to have my... some of my thoughts, anxiety, worries, opportunities to have a conversation about it, it was really quite a privilege” (L2, Int: 17-19).

There was a sense that the workshops had created an ERS to share and listen to others. This was achieved through the development of collegiality where participants wanted to share and took the process “seriously” engaging with the workshops in a meaningful way (Clark and Springer 2010). It had been perceived as a “privilege” to participate and experienced as a “fantastic learning opportunity”. The sharing process had been about:

“Listening to my own thoughts being expressed, being articulated, but also listening to other people's. And also listening to some of the conversations that you were... facilitating” (L2 Int: 46-48).

There had been a common identity, nurtured through the sharing of similar experiences, valuing the contributions of others. This had involved individual and collective reflection (Reason and Bradbury 2001; Kemmis and McTaggart 2005) and this sense of identity was built through listening to others expressing similar thoughts. Similarly to the lecturers, students had valued this;

“Everyone had a different point of view, they were all valid points of view, and it helped me understand things more...” (S2, Int: 21-23).

It is clear that the development of respectful relationships is integral for tackling incivility (Clark & Carnosso 2006; Clark and Springer 2007b; Reick & Crouch 2007; Clark 2008a;) and here there is a recognition of the “validity” of the contributions of others, reflecting mutual respect, actively listening to these viewpoints, the group were able to move forward together.

The structure of the workshop programme had been received positively;

“I liked the format. I thought it was flexible, informal, creative... I didn't feel constrained and restricted in what we were thinking” (L3, Int: 176-177).

Not feeling “constrained” or “restricted” had been reassuring feedback, being key objectives of the ERS. The workshop programme had been structured reflecting the study’s aims and objectives and the promotion of dialectical relationships had been facilitated, not imposed. And it does seem that this was achieved, adding credibility and authenticity to the workshop findings. The research design, supported by IPA method, being underpinned with a CAR methodology had been manifested through the creation of the workshops as ERS, based upon the Habermasian ISS (1974, 1984). This enabled the participants to actively engage with one another relatively freely and purposefully.

8.2.1 The empowering effect of “common gripes”

There had been a sense of empowerment with the sharing of similar experiences;

“So at the first workshop there was a few of us together from the same group, with some shared experience and shared gripes. We had a common gripe. So that was good, and sort of validating to have that... frustration mirrored back, other people felt the same thing, I felt quite powerful actually” (S3, Int: 28-32).

A “gripe” is a grumble or moan and to have these frustrations being “mirrored back”, validated individual perspectives where a feeling of empowerment was engendered realising that others “felt the same thing”. Lecturers valued the opportunity to share ideas, enhancing and developing their own practice;

“So it was interesting to be able to articulate my thoughts, to get them out and question them, but to listen to others compare, and have a better understanding of what it means to me and how it might influence my teaching style of my lessons” (L2, Int: 71-74)

Positively the sharing of “common gripes” had nurtured a sense of empowerment enabled through shared mutual experiences. This involved articulating perspectives and was echoed in the need to demonstrate, in teaching practice, what the lecturers had been sharing in the workshops, founded upon everyone being “respectful of each other” (L2, Int: 235-239). Having underpinned the programme with the Habermasian (1984) Ideal Speech Situation, it is positive to capture these perceptions of mutual respect and collaboration. The ISS endeavours to create an “ideal” context where the participants can be viewed equally, being freed from any potential constraining effects of hierarchy and power. The perception of the “truth” emerges from the dialectal relationships and although intrinsic to the group, it has transferable qualities⁵⁸.

⁵⁸ Please see implications and recommendations for practice, chapter nine.

8.3 Meaningful learning experiences and “knowing” incivility

The significance of meaningful learning experiences, built upon good relationships with the students, was recognised as a positive longer term intervention for managing incivility;

“...if you come down like a ton of bricks in the first five minutes you might have burned your bridges in terms of, you know, getting a good relationship with the students... I suppose those kind of things I've learned, maybe an awareness of the different environments, contexts that go on” (L3, Int: 194-198).

The same lecturer reflected upon an intervention to move the student cohort to a larger classroom;

“If that happened only six months in, I might not have done that. And if I hadn't understood about some of the contexts in relation to...incivility it's probably just the production of a meaningful learning experience. You know so putting it in that context I think that I'm learning and sharing in the workshops... enabled me to develop and to reflect” (L3, Int: 158-163).

An awareness of the contexts had changed both how incivility was being conceived and managed (Mann 2008). There was now the recognition that an authoritarian intervention, in the early part of a session, could have a detrimental effect upon his relationship with the students, negatively affecting their engagement (Mann 2001; Trowler 2010). Practically his decision to move to a larger classroom reflected his understanding of the role of the PBEs. These changes had been enabled by reflecting both individually and collectively, developing his insights and understanding through *“sharing in the workshops”*.

“Knowing” what incivility was, had empowered this student to say something to her fellow learners:

“I know what incivility is, I know what that is now... as I've said, when you're in the classroom and something happens, I can have an internal strategy to cope with that. But I kind of think on my feet with it now, and I'm confident in kind of saying it, where normally I would think [quietly] mmm, I wish they'd be quiet” (S2, Int: 218-222).

“Knowing” what incivility was now, suggests a process of discovery and a change in conceptual understanding. This change had involved the integration of their internal subjectivity with the social element of their relationships, situated within the workshops (Smith 2003). Kemmis and McTaggart (1985) and Audi (2011) reinforce the importance of individual and collective reflection, learning from the testimony of others. For this student knowing had emerged through an understanding of the contextual surroundings, reflecting upon their participative workshop learning, having freely

shared their thoughts and perspectives (Koshy 2005; Koshy et al 2011). As identified in the workshop findings chapter, this conceptual change involved looking beyond the obvious to develop a deeper understanding of incivility, built upon the notion of contextual fluidity.

Lecturers too had begun to “*understand what incivility is*” and could now “*explain it in words*”. There was also an intention to learn and apply this in the future when they were dealing with “*incivility in the classroom*” (all from FJW, Eval. Append.) This learning also recognised that incivility was not necessarily overt or explicit, but it could also be subtle in nature.

8.3.1 The Subtlety of incivility

Incivility could be subtle, not always being explicit, especially when compared to overt disruptive behaviour which was seen as more obvious to the beholder. The following feedback was from a student;

“I think that first workshop where it felt like there was a consensus, I would've defined it as being people loud, people being noisy. I thought about it a lot more, I've come to think of it more as that sort of, passive-aggressive non-participation, people turning up without a pen, without a bit of paper... so it's not necessarily disruptive you know... that can be classed as uncivil behaviour but it's not disruptive, there's a difference” (S3, Int: 86-92).

This perspective was developed further;

“I'd rather have someone who's a bit chatty than someone who completely disengages. And I would look for the people who come in and go straight to the backseats, you just know, they're telling you something by doing that...” (S3, Int: 97-100).

Here being uncivil is linked to passivity and disengagement and both Mann (2001, 2008) and Trowler (2010) reinforce the importance of proactive engagement, avoiding any sense of student alienation or isolation, as this can lead to what Krause (2005) terms as “inertia”. In the first workshop, the participant would have used the words “*loud*” and “*noisy*” to define uncivil behaviour. After attending the whole workshop programme, incivility was now seen as something different than DB, and now they could see that there was a “*passive-aggressive*” non-participatory nature to it. There was an explicitness when individuals were being “chatty”, however those who came unprepared going “*straight to the back seats*”, whilst were not overtly demonstrating disruptive behaviour, could now be perceived as being uncivil through their potential disengagement.

Lecturers recognised that silence could also have a disrupting effect. To be faced with silence when asking open ended questions, challenges the internal context, undermining self-esteem and confidence. (FJW, Eval. Append.) If this is not managed in an effective way, this worry and anxiety associated with the erosion of self esteem can lead to sleep disturbances (Clark & Springer 2007a; 2007b), isolation and frustration (Luparell 2004).

8.4 Listening to the collective voices of the participants

The workshop programme had been developmental with the participants experiencing two individual interactive workshops before coming together in the final joint one (five in total). Exploring their perspectives in relation to this and with regards to the students' voice; there were some concerns from lecturers;

"I think the process was very engaging, the only thing I would wonder about is... the final one, and about trying to ensure the voices of the students weren't overpowered by voices of the staff?" (L2, Int: 250-252).

Accepting this observation, in reality the students had been positive about their active involvement in the final joint workshop;

"The lecturers were great, the support and that. I was fine" (S2, Int: 188-189).

This was reciprocated by the lecturers;

"...and I don't know whether that was the same for the students you might find that that's the case, but... it just, it just blended well" (L3, Int: 65-67).

"...the students that you had were very very good, and I think we could learn an awful lot from them" (L1, Int: 220-221).

Through this blending of experience, lecturers realised that they could learn an "awful lot" from the students, valuing their contributions. This was achieved by actively listening to their collective "voice". Equally the students' appreciated the lecturers' involvement;

"I just find myself actively involved because those lecturers that are involved are really, really helpful and so positive. They don't see themselves as a lecturer that day, they see them like as a co-researcher, people you can talk to" (S1, Int: 45-47).

Recognising concern about the student voice being overpowered, in the joint workshop (before I left), the lecturers were inclined to contribute more, until one actively sought to involve the students. I postulate as to whether there was a paternal element to this, whilst the students were waiting to be invited. I am also concerned with the student perspective that lecturers' did not "see themselves as lecturers that day" but more in

the role of “co-researchers”. This would seem to be a “double edged sword”. Contextualised within the workshop it reinforces the collaborative nature of the research; however grounded within the wider institutional context, the implication is that normally lecturers’ are not perceived as being collaborative. And ironically, by not being their “normal selves”, they became collaborative within the workshop ERS, enabling sharing to occur through the iterative and interactive nature of the programme.

The developmental nature of the workshop programme had been an important factor;

“Whoosh! I couldn't have went into the third one without them two (the first workshops). Because I needed to develop that knowledge inside with, everyone...yourself, the other students, the students we had to develop that ourselves. We came together at the end the same as the lecturers did... It was good how it evolved” (S2, Int: 256-261).

Both students and lecturers established relationships within their own respective groups, developing a sense of identity, before graduating towards the last workshop. This student had clearly valued this evolving approach by exclaiming “Whoosh” at the thought of going straight in to the joint workshop without any preparation (Clark and Kenaley 2011). White and Farr (2012) recognise that assertive behaviour has to be developed over a period of time and here the research approach had enabled the student to assert herself within the joint workshop, having been empowered to do so through the creation of an ERS in the previous two.

There had been uncertainty about the early stages of the programme, one student exclaiming that “...at the beginning I don't even know my role... I've not been involved in such a thing before” (S1, Int: 15-16). Yet positively soon after the first workshop had begun,

“... it was so interesting and relaxing... I learned from people we learned from each other” (S1, Int: 20-22).

The facilitation, direction and support had been acknowledged and appreciated;

“I was given good guidance throughout the first workshop helping me to understand where we needed to go, where we wanted to be” (S2, Int: 15-17).

From an early sense of uncertainty, participants had benefited from the nurturing of mutual collaboration. In my facilitative role, I had offered “good guidance”, yet there is a fine line between overtly prompting and allowing time for the participants to explore and engage with one another. This reinforced the importance of my personal reflections, applying the reflective framework developed from the pilot. Engaging at the primary and secondary levels was an enabling tool, guarding me from being too directive at the

expense of their personal contributions (Dyson 2005; Navarro 2006). The process had to be an empowering one creating an ERS which would give;

“... the opportunity to free up, to liberate the voices about power, about blame, about incivility, about relationships and about respect and hopefully trying to capture that education isn't any one person's responsibility... it's a shared responsibility” (L2, Int: 235-239).

It had been an empowering experience, where their voices had been liberated and the exploring disruptive contexts had shifted the focus from “blame” and its polarising effects. This was achieved through the development of mutually respectful relationships, recognising the “*shared responsibility*” of collaboration.

8.4.1 Students' empathetic insights

Students' acknowledged how lecturers were affected by incivility and “*since doing the workshops, I've got even more sympathy for facilitators*”. (S3, Int. 232-233). The same individual developed their response further;

“My heart goes out. My heart bleeds, really... I'll tell you what happened with the joint workshop, it was brilliant, because it was all about hearing how facilitators, how frustrated they get by it... I think I was shocked by the amount of responsibility facilitators take for behaviour in their classrooms” (S3, Int: 235-242).

Preferring to use the word “facilitator”, this response was emotive and there was “shock” associated with the realisation of how much responsibility lecturers took for disruptive classroom behaviour and their “heart” bled for them. This awareness emerged out of the joint workshop and had been a “brilliant” thing to have happened. The student had begun to see the weight of responsibility that the lecturers carried for incivility. This empathetic understanding is integral, with both Forni (2003) and Hallowell & Mousley (2003) promoting the development of empathetic relationships as a way of moving forward in understanding and managing incivility (Ignatow 2009).

It had been “*excellent hearing how lecturers experienced and deal with and reflect on incivility/disruptive behaviour*” (FJW, Eval. Append.). The recognition that lecturers were going to change their perceptions and practice, as a result of their involvement in the workshop programme, had been perceived by a student as a very positive development:

“...one of the lecturers is sat close is saying [softly] oh, I'm going to change my practise... which is really really good” (S1, Int: 230-231).

Ultimately it had both a reassuring and empowering effect upon her;

"It made me feel comfortable, and made me feel like somebody is realising what is going wrong... we are all learning" (S1, Int: 246-247).

A student had reflected upon tolerance levels and realised the importance of listening to others;

"I think perhaps I got less tolerant, or maybe less able to hear different perspectives, perhaps, I'm just thinking this for the first time. I think maybe I wasn't listening as well to other people" (S3, Int: 72-79).

There is an increasing realisation that we needed to listen more intently to what others are saying, endeavouring to understand who they are. From the lecturers' perspective the uncertainty associated with sharing experiences with the students had caused a degree of internal tension;

"I'm not ashamed to say that initially you feel a bit defensive... because your practise is as a teacher and if you allow yourself to be frustrated, I don't know whether it was a chink in my armour or a weakness, so I think it defused some of those feelings and there wasn't that animosity or hostility, and when we met the students I thought it was great I thought it was a real reciprocal... sharing of things". (L3, Int: 51-57).

This vulnerability was associated with the initial concern of being open to scrutiny, weakened by a "chink in the armour". These tensions had been defused through their experience of sharing within the ERS. The workshops had been about empowerment, this being particularly pertinent in the final joint workshop, where "*reciprocal sharing*" had been key, achieved through the developmental nature of the CAR approach. Mann (2001, 2008) acknowledges the potential of dialectical relationships to challenge long established beliefs and experiences and these individual feelings of vulnerability had been lessened considerably as a result of the group discussions and reflections (Smith et al 2009) and they had "*thought it was great*".

8.5 The Empowering effects of the workshop experience

The developmental approach had prepared the participants for the final joint workshop. Having been a facilitator in the previous five, I did eventually leave the participants to interact without my involvement. Here they took the lead and made decisions without my presence;

"I think it was good foresight from yourself. Because we worked quite productively when, when you left and... it removed any, any potential steer or bias from yourself... so it was just our free reign and therefore it did feel like, this is what we've produced" (L3, Int: 77-84).

“When you left, you gave us a chance to think for ourselves, and just think about what we were saying. You empower us to think... not telling us what is going to happen” (S1, Int: 57-59).

Both participants commented positively about my leaving as it had prevented any “potential steer or bias” and *“I had given them a chance to think”* for themselves. When I reflect upon these words and terms, had they perceived that I had been doing this in the four previous workshops? I had to “walk” the fine line between “steer” and “bias” and allow their voices to come through in a real and meaningful way. Leaving the group had been a positive move on my part, yet I have to acknowledge I was probably responding as much to my tensions as much as the group’s needs. An increased awareness that my anxiety levels had been increasing (internal context) had reflected an unjustifiable concern that they were not going to achieve the key objective of collaborating to develop strategies for managing incivility, based upon the contextual framework and if I had stayed my presence may have been counterproductive.

8.5.1 Developing Self Awareness through Contextual Insights

There had been an increased awareness of the disruptive contextual aspect of the research approach;

“I didn’t realise... there was kind of the immediate context, the school, you got the national context, like the policies and things that drive it, and that’s totally in-depth and giving us more insight again, which I’d never really looked at: I didn’t look that far, I was always focused on what I was doing in the classroom, but now I’m becoming like more aware...” (S2, Int: 132-136).

“... there’s the immediate context, but then there’s the social context it’s the cultural, it’s the organisational, systemic. So it’s being mindful that there are lots of factors that influence a behaviour or a process, it’s not just what you can see and hear at that moment” (L2, Int: 112-115).

These insights had come about through direct involvement in the workshop programme. Having this awareness can potentially lead to a greater understanding of incivility, empowering the participants to cope and change how they react to it. The second narrative acknowledges the interactive nature and the fluidity of the contexts as *“it’s not just what you can see and hear at that moment”*, it involves seeing beyond the obvious. This is captured well by the following student perspective, when there is a:

“Psychological or emotional problem that the person is struggling with and doesn’t want it to affect their education. Because most of the time, you have like a background problem that you don’t want to bring to the classroom, so you are trying to like, balance things” (S1, Int: 87-90).

There is interplay of the internal, grounded within the immediate context, which is potentially affected by the social/cultural one. The behaviour is manifested within the immediate, but it is not this context that is actually causing the incivility, although there are times when it can e.g. basic essentials. Mann (2008, p57) uses the analogy of a snail saying that *"individuals are never without context"*. This reinforces their constancy and the idea of "contextual fluidity" recognises that contexts are dynamic and increasing the participants' awareness of these contexts and their potential effect, had enabled them to look at the world of incivility in a different and more insightful way (Navarro 2006).

The internal context was also recognised by both groups, in that it was;

"... making us self-aware of what disruptive behaviour is, in looking at what the different contexts is. You don't have to just relate it to the classroom, you can relate it to the wards for example" (S2, Int: 196-198).

"... internally I think much more about what incivility means, and how I would manage that, I think certainly in terms of the context..." (L1, Int: 142-145).

There was an increasing level of insight and awareness into incivility and this understanding was transferable from the academic to the professional setting. Taking a strategic approach, having a contingent plan accordingly allowed for a number of possible responses to perceived incivility.

As a result of being involved in the research programme, this student had internalised a sense of responsibility, grounded within the internal context;

"I can see it in a different way now because I've had a chance to get together with different people...and speak to them and... you should take responsibility for being a student" (S2, Int: 104-108).

"I'm becoming more self-aware, I'm becoming more confident, so I'm kind of speaking up more... that's kind of my internal development as to what's going around" (S2, Int: 125-127).

This student was realising that it was not only the lecturer's responsibility to manage perceived incivility (Bayer & Braxton 2004; Suplee et al 2008; Altmiller 2012). This could reflect the internalisation of professional values, where the student develops the necessary skills, knowledge, understanding and attitudes expected of a nurse (NMC 2008). Here the internal context was key, where learning through the interaction with others had led to an increase in self-awareness and in self-confidence. This empowering effect had been a positive outcome of the research programme and the creation of the ERS.

8.6 Changed perceptions on incivility

Being able to share concerns and experiences had enabled both groups to reflect upon and develop a changed perspective on incivility. The students had valued the opportunity of exploring their perspectives with others;

“Yeah. Gave me a chance to, as I say, start looking at things from a different point of view within the classroom environment. I was always just sitting there as a student, just looking to the lecturer all the time... I do give my opinions and I do join in the sessions, but I kind of look at their role in a different way now” (S2, Int: 96-99).

Equally lecturers had recognised a change as well;

“I think my perception of incivility had changed... I'm more relaxed about letting students use mobile telephones in the classroom, for policies, because I think there's more trust in that and I think that has come from listening to other people's experiences...” (L1, Int: 73-75).

This embracement of technology had been an important theme, although there was a caveat to this;

“...I think you've got to embrace technology because it can enhance the learning experience now... another occasion, again someone was using their phone for you know, to book tickets to go to a concert, during my lecture... and I found out afterwards. And I felt a bit miffed really...” (L3, Int: 114-120)

Lecturers were increasingly realising that certain behaviour did not automatically lead to intentional incivility. Mobile phones could be used to enhance a teaching session, yet there was always the chance that they could be used inappropriately. This reinforces the importance of developing mutual trust and respect (Mann 2008). Having this foundation should allow the dialogue to develop and accordingly facilitates jointly agreed “ground rules” (Tippitt et al 2009; Clark and Springer 2010).

There was the realisation that incivility was a much broader subject than had first been envisaged before participating in the programme. The “debate with colleagues” (in the earlier workshop) had enabled a consensus which agreed that there was no black and white answer to the perceived issue and the workshops had uncovered more questions than answers. For some there had actually been a conceptual shift from the thinking to the actual doing;

“So, the stuff that I would've been thinking, say unconsciously, I was actually thinking of in the front of my mind and was acting upon, and that was being more mindful of what the students felt about, incivility can restrict their learning opportunities” (L2, Int: 188-191).

Relating to the internal context, the “stuff” that had been in the “forefront” was now being acted upon. This involved an increased awareness of how incivility was restricting student learning opportunities. This insight, gained through the process of individual and group reflection, allowed this lecturer to improve this situation for the students (Roberts and Dick 2003; Kemmis 2006; Reason and Bradbury 2008).

The opportunity of sharing concerns and experiences about incivility had been valued by the lecturers;

“it was really interesting, to... have conversations and bring it in to more of a discourse about something I think is probably experienced by lots of people by different contexts in education... but it's a thing that's never spoken about. Because it's somehow a measure of your inability to manage the situation, and I think that's a falsehood that needs to be brought out. Bit like the Emperor's (new) Clothes” (L2, Int: 25-30).

The conversations had developed into “more of a discourse” and this reflected the dialectical element of the workshop programme. This discourse recognised the perceived unwillingness to talk about incivility and DB within the actual context of higher education, with the story of the Emperor’s new clothes being used as an analogy to capture this. For this individual everyone knew that incivility occurred but it was “never spoken about” because it reflected a perceived inability to manage. The workshops had been ERS that had allowed this to happen and this obviously had been one of the key objectives of the research approach.

8.6.1 Demonstrable change

It is important to acknowledge that there had been reported demonstrable changes for both groups, occurring as a direct result of participating in the research programme. Students had now challenged perceived incivility within the classroom;

“I can think of one or two occasions where I've challenged what I thought was uncivil, or disruptive behaviour, and that's changed...” (S3, Int: 140-141).

“Yeah. In, for instance, if I'm in a class now I know the people I'm with quite well in my lecture now, I'm more likely to say ‘will you be quiet, I'm trying to listen’ but doing it in a nice way that's quite constructive and they'll just go all right okay sorry” (S2, Int: 145-148).

Although there can be negative consequences to this course of action;

“I think it alienated people a little bit, I felt a distance between myself and those people....were surprised I'd spoken out so... I feel like, you know, there's been a little dog in the corner and it's never bitten anyone and then it bites someone...” (S3, Int: 156-161).

The workshops had promoted a sense of power and assertiveness to do something about incivility. The intervention had to be constructive and respectful and consequently the response could equally be respectful, “*all right ok sorry*”. Contrary to this, using the analogy of a quiet dog that bites, there had been a sense of alienation and as a result this had created “*distance*” between the individual and protagonists.

Having an increased awareness of the immediate context and the basic essentials had led to a positive change in learning;

“...so only last week I went in a room and went this is not good enough, you know it's a small cramped room, looked on the room you know the room opposite, it was a bit bigger, a bit more spacious, took the decision to decamp and go in there and we had a great session” (L3, Int: 153-156).

As promoted by Kemmis & McTaggart (2000) and Reason & Bradbury (2006, 2008) these examples demonstrate that participants had acted in response to their changed perspectives and were reflecting in action. There was, to a certain extent, a price to pay for this which had resulted in a sense of alienation. Positively in managing the basic essentials of the immediate context, a lecturer had acted in a way to improve the context and as a consequence the session had been a “great” one.

8.7 The “real world” delivery of the workshops

The following content accommodates feedback from the one to one interviews and the ongoing participant evaluations after each workshop. Generally the overall experience had been a very positive one;

“I felt my thoughts and ideas were captured, in a meaningful way, I thought that the methods we used were very structured and very organised” (L1, Int: 195-196).

Participants had found the workshops to be “*insightful*”, “*supportive*” and “*informative*” (FLW, Eval. Append.) In the first workshop the structure and approach had been “*very much a workshop and debate which was very useful for practice*” (FLW, Eval. Append.) For this lecturer it had not “*felt like it had been a research project*” (FLW, Eval. Append.). I interpreted this positively, recognising the creation of the ISS (Habermas 1984) and the emancipatory reflective space (ERS). The principles of the workshop programme;

“Should be conducted more frequently to increase a collaborative approach to reducing incivility and increasing the learning experience” (FJW, Eval. Append.)

This notion of transferability and the workshop structure (Green and Thorogood 2004; Smith et al 2009) coupled with the participants' experiences will be used to inform the recommendations, which are elaborated upon later.

8.7.1 Time as a factor

With respects to time, some lecturers wanted *"more opportunity to reflect and think about strategies for the future"* (FLW, Eval. Append.) And whilst accepting this, there had been useful discussions;

"I think there was a lot of discussion and debate and perhaps more time given to that...." (L1, Int: 202-205).

This also related to the final workshop;

"... I could understand that the final workshop had to have a focus, I understand that, but it was also the only opportunity that the lecturers had to actually engage with the students meaningfully around this whole issue of incivility" (L1, Int: 214-216).

This was echoed by the students, who felt that they;

"... would give more time, because we have like a time restriction, two hours, we are rushing to do things..." (S1, Int: 193-194).

I had been personally aware of this, as two hours (two and a half for the final workshop) was a relative short period of time to explore some of the key themes⁵⁹. And as the programme gathered momentum, more data was generated and collecting this was proving to be a "double edged sword". Positively the research design had worked well, the facilitated discussions had produced rich content, yet the limited time period potentially had a restrictive effect on the developing discourse as I had to move on to achieve the set objectives.

Whilst engaging with the discussions, having to write their associated thoughts was occasionally deemed as being interruptive, or even disruptive. One suggestion had recommended the use of tape and/or video to capture the data (FLW, Eval. Append.). Pragmatically this would have captured more content, but my approach had involved the creation of safe reflective spaces and in supporting this, another participant said

⁵⁹ Ironically three lecturers were late for their second workshop (15 minutes) due to confusion over a room number. The group, represented by one individual did apologise for the late start, which was a respectful course of action to take. I was aware that I was playing "catch up", recognising that I had less time to accommodate the workshop content, whilst at the same time not wanting to stifle or rush any creative and interesting debates.

that if these had been utilised she would not have been as open, being restricted by their presence (FLW, Eval. Append.).

8.7.2 Workshops' own pivotal basic essentials

Following the first workshop, it was suggested that the proceeding one would benefit from a change of layout as desks had been perceived as a barrier (FLW, Eval. Append.). This led to the booking of rooms with circular tables (cabaret layouts) which enhanced the discussions, whilst allowing the participants to write. Keeping with the immediate context, positive comments had been made about the supply of refreshments to enhance the informal relaxed atmosphere. The *"food and drink helped create a social type of context which was very positive, thanks"* (FJW, Eval. Append.). The participants had *"loved the nibbles"* and amusingly recommended that I *"employ the same caterer"*, I had purchased all the refreshments myself (FLW, Eval. Append.).

The handouts, developed from the preceding workshop findings, had initially been *"a bit confusing"* and not always matched the presentation. Equally some of the text on the presentation had been *"too small"*. The discussion had been a little *"fragmented"* by trying to read the comments (FLW, Eval. Append.) Acting on this, future handouts had less content and had clear page numbers helping in the location of information. This proved to be a positive intervention as only one participant in the final joint workshop had found them to be a little confusing and distracting, whilst the majority had found them to be useful (FJW, Eval. Append.). Yet one student had commented that I needed *"to decide whether you (I) want us to write or listen, I can't do both!"* (FSW, Eval. Append.) This was also considered for future workshops giving participants the time to write, before moving on too quickly.

8.7.3 "Preaching to the converted"

Lecturers had valued the interaction with the students, but also questioned the type of student that had been involved;

"... I was aware that the students were more mature students, and perhaps if we'd had a greater combination a greater mix and a greater number, the perceptions may have been quite different" (L1, Int: 93-95).

This is a valid point and one which echoes an earlier issue associated with the "disruptive" students not being present within the workshop programme. The remaining three students were all mature and arguably had certain perspectives. Whilst accepting this, pragmatically I was relieved to have student participants, recognising the earlier difficulties associated with recruitment (Barbour 2001).

There was an insightful warning regarding the voluntary nature of the participants in that;

“...the only danger is that you're preaching to the converted...” (L3, Int: 182-183)

This was also echoed by the students:

“We haven't talked to people who we'd, you know, maybe categorise as disruptive... it would've been great to get some of those people onboard. It would've been great” (S3, Int: 109-111).

This issue was recognised at different stages within the programme and as highlighted by Denscombe (2007) can be a perceived shortcoming of asking for volunteers through purposive sampling. The individuals who respond can have a specific interest in what the researcher is trying to achieve and may have a common sense of identification with the stated objectives (Coyne 1997).

8.8 Personal reflections and my dual role as insider and outsider

Before I summarise the key points emerging from the workshops (outcomes of the research) and the interviews (lived experiences of the participants' involvement in the same), there will be a focus upon the authenticity of my findings and the degree of trustworthiness I can have in them credibly representing their “truth”. Clark et al (2012, p3) reinforce the role of member checking to “*enhance balanced interpretation and reliable analysis*” and this was particularly evident in the iterative nature of the workshop programme. Kemmis and McTaggart (2005) highlight the importance of reflection in the planning spirals, and the ongoing feedback of the participants shaped both the research direction and the findings accordingly. The dependability of the findings is also built around my reflexive journey and this has been evident right from the outset with the inclusion of my critical incident and the chosen methodology, method and research design (Navarro 2006; Reason and Bradbury 2008).

Critics of CAR argue that it can be too subjective and anecdotal (Waterman et al 2001) and criticisms of the interpretive nature of IP have focused upon the personal biases of the researcher on the findings (Dover 2008; Koshy et al 2011). Within the research programme I had two roles, that of insider and outsider. Undertaking the research study, within the institution that I was working in, involving fellow lecturers and students as participants, raised issues about my role as an insider (Fox et al 2007; Costley et al 2010). Coghlan & Brannick (2005) recognise that an insider has to balance three interlocking challenges, that of “preunderstanding”, “dual roles” and “organisational politics”.

8.8.1 “Preunderstanding”

I needed to nurture a degree of closeness with the setting or context, enabling a deeper understanding. However, contemporaneously, I had to create a degree of distance to allow for a critical stance to be taken and this is referred to as “*preunderstanding*”. This had taken shape through my personal experiences, reflected in the emergence of the concept of disruptive contexts and my personal ongoing reflections throughout the study, also allowed me to explore this notion of distance.

8.8.1.a The paradox of “distance”

The personal reflective framework, emerging from the pilot study, had identified the immediate need of engaging with the findings (IPR). Arranging a quiet room for my “reflective space” I had engaged with the participants written thoughts and ideas, whilst integrating my perceptions, although the foundation of this process was firmly built around their contributions (Mezirow 1991; Schön 1983; Fox et al 2007).

I perceive distance to be a relative concept and paradoxically, the closer I was to the participants' contributions, the more distance I was able to create. Initially this would appear to be contradictory, however the IPR stage had enabled both timely engagement, facilitating the expedient return of my reflections on their personal perspectives, allowing for participant authentication. The feedback confirmed my understandings, therefore by immediately reflecting upon their narratives, this level of “closeness”, reflecting time, had enabled the accurate capturing of their experiences and with their affirmation of my interpretation, I was distanced from my own preconceptions. Therefore the closer I became the more distance it created. I do not believe this to be “bracketing”, as this presupposes a distance to begin with, my distance was created by being close to the findings and my interpretations were, in practice, authenticated by the participants.

This had been a relative distance, created within my “reflective space” for the specific purpose of representing an honest and truthful account of their thoughts and experiences. And by creating this distance, I was getting closer to the purpose of my study, primarily to create an ERS which encouraged dialectical relationships, allowing the voice of the participants to be heard in a real way.

8.8.2 “Dual Roles”

The second challenge focuses upon the potential ambiguities of role confusion and conflict, reflecting the duality of my status as an institutional employee (insider) and being the active researcher or “outsider”. Engaging with my internal context, I had to be clear of my world view (see chapter two) and how I was reciprocally perceived by the participants. This reinforced the need for transparency and participants were empowered with the knowledge that they were free to withdraw at any time. Equally important were my personal reflections, accommodating their perceptions (Boyd and Fales 1983; Mezirow 1991). Whilst I did not confirm this perspective, I speculate that the participants still primarily perceived me as an inside lecturer doing outside research. This reinforced the importance of establishing an open and transparent relationship. In practice if I wanted the participants to develop meaningful relationships with one another, I had to equally reciprocate this.

8.8.3 “Organisational politics”

This involved managing and balancing “*organisational politics*” reflecting any future career plans associated with the success of the research. This was a pertinent element as some of the causes of incivility, especially associated with the “basic essentials”, did reflect a number of institutional issues and these were linked to “local” politics (Coghlan & Holian 2007). However these findings still remain as part of the study and the principle of anonymity equally applies to the institution as well as the participants.

I was drawn to this threefold approach as these challenges are not perceived to be static. Mirroring my concepts of disruptive contexts and contextual fluidity, there was a dynamic, fluid and iterative nature to them, shifting and changing as a consequence of the CAR approach (Coghlan & Brannick 2005; Coghlan & Holian 2007).

8.9 Practicalities

Practically the time involved in organising, planning and delivering the workshops was both challenging and intensive (Ozanne & Saatcioglu 2008; Mackenzie et al 2009). Approaching prospective students over Christmas was not ideal and unfortunately coincided with a “hitch” in the email system. A more strategic approach avoiding these issues would have been beneficial. The final joint workshop could have been the penultimate one and a proceeding workshop would have allowed the participants to openly share their thoughts and ideas and to further create the ERS.

The one to one interviews⁶⁰ provided rich data, although the duality of being an insider and outsider may have been highly pertinent here. The findings were very positive, yet I have to acknowledge that the established relationships, built within the workshops may have had a bearing upon their responses, answering in a way that they perceived I wanted the questions answered, to please me.

8.10 Personal Internal Context

My own perception, conceptions and practice have developed and changed as a result of my experiences and the collaborative relationships developed with the participants (Boyd and Fales 1983; Mezirow 1991; Goff 2001). I have been particularly influenced by the concept of contextual fluidity and the need to develop strong empathetic relationships (Forni 2002; Hallewell & Mousley 2003). Enhancing my contextual understanding of incivility has enabled me to be less irritable about late students, using humour to intervene, whilst at the same time reinforcing the adult relationship and our reciprocal expectations (Knowles 1980, 1984; Mann 2008). I have applied other interventions e.g. improving the PBEs and increasing the involvement of the students in decision making processes about the teaching sessions (Keashly & Neuman 2010; Clark and Springer 2010; Clark & Davis Kenaley 2011; Altmiller 2012) and these have been received favourably.

As the researcher, it has been frustrating, illuminating, disempowering and empowering. Using CAR and IP challenged me both intellectually and practically. The time and energy invested in planning, delivering and evaluating the workshops and interviews had been far from straightforward, but I had never expected to be. The most important thing I have learned is to be transparent and open, freely acknowledging the mess that I'd been in (Cook 1998, 2009). And from this mess the reflective summary integrates both the discussion and analysis from the workshops and the interviews. This is a deliberate strategy as the recommendations will be based upon both.

⁶⁰ I have already explored the limitations in the research design chapter.

8.11 Summary of the findings, discussion and analysis (Workshops, interviews and evaluations)

The workshop programme had evaluated positively, it had been seen as a “fantastic opportunity”, a “conducive” environment which enabled the promotion of collegiality, through the development of common identities. The participants had “*learned from each other*”, feeling safe to openly share their thoughts and feelings. The developmental nature of CAR had prepared the participants for the final joint workshop. There had been an emerging level of understanding, with the sharing of empathetic insights. Some of the basic essentials were improved upon as the programme developed, this included a change in room and desks to enhance interactions, redrafting of handouts and equally ensuring there was enough time to write in these.

Engaging in meaningful dialogue, both internally and externally with the other participants had enhanced the ways in which incivility could be “known”. These insights and new understandings had enabled participants to see incivility from a different perspective, one example being its subtle nature. Students in particular, had demonstrated empathetic insights into how the lecturers experienced and took responsibility for incivility and empathising enabled a deeper understanding of the relative individual and their contextual relationships.

Key themes, identified from the workshops, initially focused upon the devaluing effects of incivility and the six Ds were used to capture this. Interestingly bullying did not emerge explicitly as an issue, although some had endured disempowering experiences as a result of uncivil behaviour. Having “*common gripes*” had been a way of unifying the participants and this reinforced the importance of collaborative approaches as a key intervention. This involved the sharing of power; however there had been a caveat and this was reflected in the illusionary effects of tokenism. Collaboration had to be real, authentic and sincere, the basis of the Habermasian ISS. The associated ERS had the potential to “shatter the illusion” created by “phoney” tokenism through the development of respectful open relationships.

The business culture within HE highlighted the notion of the students being customers and accordingly there was an expectation of good customer service. However this “commodification” could potentially undermine the learning and teaching process, Knowledge had to be assimilated on a deeper level and not purchased as a package.

Disengagement by both groups in the learning and teaching process was a key factor associated with incivility. Students wanted lecturers to be enthusiastic and motivated,

this added to their credibility and the notion of Value Adding Teaching/Teachers (VAT), emerged from the discussions. Lecturers providing this extra VAT could engage the student group, avoiding demonstrable incivility, passive disengagement and inertia. For lecturers teaching had to be more than just getting through the sessions, they had to engage with the teaching process in a dynamic and meaningful way.

Findings focused upon understanding the fluid role of context in relation to incivility. These provided a conceptual underpinning for a contextual intervention framework, identifying both practical and strategic approaches for managing and minimising the devaluing effect of incivility. Internal and dialectal dialogues promoted both self and group reflection, which enabled power sharing through collaborative relationships which had to be authentic and not built upon “illusion” and tokenism.

Understanding incivility involved looking beyond the obvious isolated contextual behaviour and this provided a conceptual underpinning for a contextual intervention framework. This recognised the interconnectedness and flow of the identified contexts and the concept of contextual fluidity emerged from the analysis as a method of capturing this relationship. Specifically the internal context involved an inner dialogue, shaped by narratives, linked to self awareness and reflection. The pivotal role of the basic essentials captured the key elements of the immediate context. There was frustration associated with inconsistent rule application, both groups needing to be involved in their development within the institutional context. And having an awareness of the societal and cultural context could avoid civil misunderstandings and decrease the effects of “unnatural habitats” by enhancing social capital. As with the concept of contextual fluidity, the contextual intervention framework evolved from the analytical process. This framework provides a strategic structure which assimilates the various contexts and provides contextually based interventions for minimising, tackling and managing incivility.

The workshops had an empowering effect upon the participants and this was particularly reflected in the development of contextual insights (as highlighted above). These new insights had emerged through the creation of the ERS. Consequently the participants had not only changed the way that they had conceived and perceived incivility, but there had been evidence of actual demonstrable change. This included student interventions and a lecturer actively improving the teaching environment.

There was a focus upon my role as an insider (and to a degree an outsider) and Coghlan & Brannick’s (2005), three interlocking challenges were applied to these roles. This reflected my preunderstanding, recognising the need for relative distance,

although there was a paradoxical element to this. The local politics had to be taken into account as well as my dual role as the researcher and lecturer.

I was aware that my idea of Emancipatory Reflective Spaces (ERS) could be perceived as grandiose and as Kothari (2001) warns a form of emancipatory language, masking hierarchical power relations. Obviously I do not believe this to be the case and intend to move forward with this notion in the future. I believe that the principles of the ERS are good ones and are built upon rich and seminal origins (Habermas 1974, 1984; Kemmis & McTaggart 2000; Reason and Bradbury 2006, 2008).

Smith et al (2009) refer to the “theoretical transferability” of findings and this is borne out of the engagement of the actual analysis, my personal reflections and the claims in the relevant literature. Habermas (1984, 1987) believed in the inherent transferability of his ISS to different contexts and Green and Thorogood (2004, p199) talk about *“thinking through what is context specific, and what might be more widely applicable within the findings”* and this process has informed the following implications and recommendations chapter.

9. IMPLICATIONS AND RECOMMENDATIONS FOR PRACTICE

9.1 Introduction

The implications and associated recommendations for understanding and managing incivility are built upon the principles associated with the emancipatory reflective spaces and the concepts of disruptive contexts and contextual fluidity. Reflecting the underpinning values of the ISS, participant collaboration had evolved throughout the workshop programme to the point that in the final one they had decided that a facilitator was not necessary. Here they identified and proposed a number of contextually based recommendations and interventions and these are also integral (see workshop findings chapter).

9.2 Emancipatory Reflective Spaces and the Promotion of Civility

Creating an ERS in a research project, whilst being a challenge, is not as challenging as transferring it into the real world of learning and teaching in higher education. The ERS were founded upon the principles of the Habermasian (1984) ISS and reflected Mann's (2003b, 2005) idea of a "communicative event", promoting the sharing of experiences and expectations. With regards to incivility Clark and Springer (2010, p325) see that "*ultimately, it is the role of academic leaders to foster cultures of civility*", achieved through student and lecturer collaboration. Jenkins et al (2013) promote the use of student's civility contracts and Williams & Laurer (2013) agree with this perspective with the development of "civility codes" based upon the role modelling of civility by lecturers. Whilst Jenkins et al (2013) explicitly stipulate the expected professional behaviour of students, there is no evidence in their example of how this should be reciprocated by lecturers. Clark and Springer (2010) and Williams and Laurer (2013) all realise that there is a need for lecturers to role model good practice and I believe that any agreed contract has to be mutually developed and agreed through a process of collaboration, based upon the principles underpinning the ERS.

9.2.1 Civility Contracts

Luparell (2005) and Altmiller (2012) highlight the professional nature of nursing as a method in managing incivility. They reinforce the principle that nurses should portray respect and compassion in all relationships (ANA 2001) and this is equally promoted by the NMC (2008) in their professional code of conduct. Having a professional governing body does have a fundamental impact upon the nursing students and lecturers,

reminding both of their professional responsibilities. Using the principles that underpin this code of conduct, they can be accommodated within agreed “civility contracts”.

The civility contract will become an explicitly agreed “bond” between the key protagonists, evolving as a living document through the ongoing collaborative dialogues, fundamentally based upon mutually respectful relationships (Williams and Laurer 2013). And unlike the contract utilised by Jenkins et al (2013) it will involve both students and lecturers agreeing and accommodating their respective views, values and ideas, premised upon the NMC (2008) Code of Conduct. In effect the key challenge will be for both groups to internalise the principles of the code, as opposed to enforcement. As espoused by Clark and Springer (2010) this will be the responsibility of the guidance tutor, founded right at the very beginning of any course or module, where both groups enter into meaningful dialogue, sharing their expectations and concerns (Keashly & Neuman 2010; Jones & Philp 2011).

The principles of CAR (Kemmis & McTaggart 2000; Reason and Bradbury 2006) will be applied, where the contracts will be reviewed on an agreed basis. This iterative approach will allow the civility contracts to evolve and change, taking into account changing contexts and professional developments. The contracts will all be based and founded upon the principles underpinning the NMC (2008) Code of Conduct, providing professional consistency. Obviously respecting confidentiality, any examples of good practice will be disseminated and shared through identified forums, situated within different contexts (see workshops later in the chapter).

Specific slots will be timetabled into the existing programmes, allowing both groups the “congenial time” as promoted by Mann (2008) and the space to freely engage with one another. A preparatory workshop for lecturers will equally provide them with the necessary background and guidance, exploring their expectations. These ERS have to be environments conducive to the promotion of open dialogue, where internal and group reflection is encouraged. All contributions should be acknowledged and challenged in a constructive manner, this being predicated upon mutual respect and trust enabling the sharing of strategies for managing and coping with incivility.

9.3 Clark's (2008c) Four Remedies

Meaningful engagement will be encouraged, being open and transparent about the relative issues, promoting empowerment and allowing time for the deeper exploration of perceived differences through effective collaboration (Luparell 2005, Reason and

Bradbury 2008). Clark (2008c, E37-E54) increasingly recognises this need for dialogue, where;

“Faculty and students need to talk to one another. We need to have conversations about these issues and work together to resolve them”.

There is a need for “open dialogue” between the two groups, based upon respect and effective communication, both working together towards the creation of a civil culture, promoting the values associated with the Habermasian ISS. I am recommending the use of the four major “remedies” as identified by Clark (2008c) as benchmarks in providing an institutional framework for tackling incivility (see table 8 below).

Table 8. Clark's (2008c) Four Remedies

- (1) Developing and disseminating comprehensive policies and procedures
- (2) Addressing incivility swiftly, directly, and fairly
- (3) Co-creating classroom norms, providing syllabus reviews and focused orientation programmes
- (4) Providing ongoing training, education, and public forums for discussion and conversation

The development and dissemination of policies and procedures reflect the strategic consensus for managing incivility, recognising the wider organisational context (Bayer 2004; Clark and Springer 2007a, 2007b; Altmiller 2012; Williams & Lauerer 2013). Clark and Springer (2007a) assert that the development of clear policies should explicitly set out the expectations of both groups and linking these to the notion of civility contracts, clearly articulate the consequences if incivility escalates.

The “co-creation of classrooms norm” can be achieved through the dissemination of good practice emanating from the application of civility contracts. Clark et al (2013) also recognise the importance of building collegial relationships and the provision of open forums for promoting collective responsibility for managing incivility. In addressing “incivility swiftly, directly and fairly”, we have to “look beyond the obvious”, reflecting the concepts of disruptive contexts and contextual fluidity. And the following section makes recommendations based upon this and focuses upon the research participants key

recommendations, reflecting Clark's fourth remedy of providing ongoing training and education.

9.4 Contextual fluidity and contextual interventions⁶¹

The focus on disruptive contexts (DC) had recognised that the attribution of blame could lead to the polarisation of students and lecturers, leading to animosity and misunderstandings (Luparell 2004; Clark and Springer 2010). The concept of contextual fluidity emerged from the exploration of DC and the following contextual approaches and associated intervention framework can be used to enable a way of seeing and promoting a deeper understanding of incivility and as a model to inform and guide interventions accordingly (Clark 2008c; Williams and Lauerer 2013). These will be used integrally in the training and education programmes, recommending strategies for engaging with the relative contexts

9.4.1 Contextual definition of Incivility

The participants had worked collaboratively, without my direct involvement, to develop both a definition of incivility and to identify contextual management interventions. As a consequence the recommendations are based upon these contributions and my personal interpretations. To begin with I am promoting the following contextual definition of incivility;

“Incivility involves a personal internal reaction to both active and passive behaviour characterised by the absence of civility as defined by a consensus of individuals (at a group, professional, organisational and societal level) implicitly or through a formal code of conduct”.

This primarily reflects the participants' contributions; however I have included the internal perspective and highlighted the passive nature of incivility, where inaction can lead to what Krause (2005) terms as “inertia” and Mann (2001, 2008) believes this can exponentially lead to student alienation. Within the study I highlighted my concerns with the various words and terms that are used to capture literature relating to, for example, disruptive behaviour, bullying and misconduct. This I believe can lead to uncertainty, missed opportunities and confusion. I am recommending the use of the singular word “incivility” which can be a unifying term, accommodating the other elements together under one “umbrella”.

⁶¹ The discussion and explanation of their application can of course be found in the findings chapter.

This definition of incivility emerged from the collaborative process, accommodating the contextual perspective and it acknowledges the importance of having a “code of conduct”. This could originate from a professional governing body, such as the NMC (2008) and equally pertinently, as espoused by Suplee et al (2008), evolve from ongoing discussions and reflect initiatives such as student charters, developed within the HE institution itself. This definition will be integral to the following contextual recommendations and the associated contextual intervention framework (CIF) (see diagram 14 on next page). Equally as important, I am also recommending the use of the 6 Ds framework⁶² which explicitly reflects the devaluing effect of incivility if it is not managed effectively. This will be used as a structure to explore some of the main issues, complementing and accommodating some of the key studies and associated definitions of incivility (Luparell 2004; Burns and Pope 2007; Clark and Springer 2007b) and civility (Clark & Carnosso 2006; Clark 2010). I will now go on to develop recommendations as proposed by the research participants themselves, beginning with the internal context.

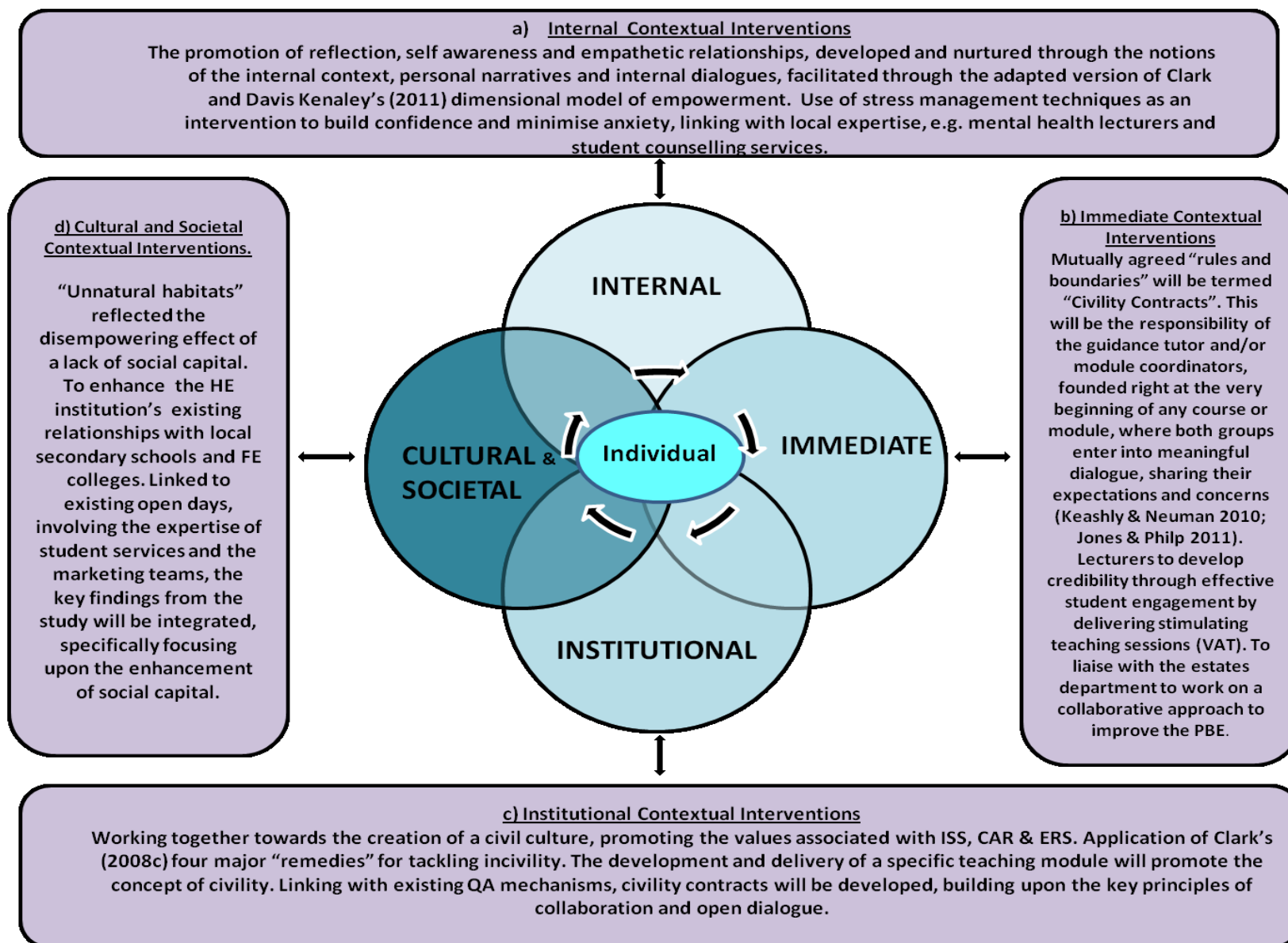
9.4.2 The Internal Context

This focuses upon the promotion of reflection, self awareness and empathetic relationships (See [a] in diagram 14 the applied contextual framework on next page, this is a development on from the earlier diagrams 10, 11 & 13). Forni (2003) and Hallowell & Mousley (2003) all believe that empathising enables a deeper understanding of incivility and is developed and nurtured through the notions of the internal context, personal narratives and internal dialogues (Ignatow 2009). Clark and Davis Kenaley’s (2011) dimensional model of empowerment⁶³ can be used as a structure to facilitate both the application and exploration of these. This process of engagement with the self, through reflection, can develop self confidence and esteem (Reason & Bradbury 2001, 2008; Smith et al 2009). Practically Clark and Springer (2010) recommend the use of stress management exercises, complemented with supportive coaching and mentoring programmes, as an intervention to build confidence and minimise anxiety associated with the learning and teaching process, for both students and lecturers. These can be developed linking with the existing expertise within the mental health nursing team and the student counselling services. See a) “internal contextual interventions” in diagram 14. These “internal” strategies have a fluid relationship with the other identified contexts, where the individual is situated centrally and relates to and engages with the contexts accordingly.

⁶² See page 103.

⁶³ See page 136.

Diagram 14. Applied Contextual Framework



9.4.3 The Immediate Context

The participants, as identified within the study at a number of stages, recognised the integral importance of the pivotal basic essentials (PBE). Working closely with the estates department and linking this into the existing students and staff forums, an open and ongoing debate should be promoted, reinforcing the importance of these basics, especially with respects to their relationship with incivility. It was also recognised that the open discussion associated with the development of the civility contracts was most likely to take place with a classroom and that the environment should be a “congenial space” (Mann 2008) which enables this to happen (see b in diagram 14). Once again the dynamic and fluid nature of context is reinforced, where the individual relates to the contexts which surround them and these reciprocally are influenced by what is inside them, the internal context.

9.4.4 The Institutional Context

Bayer (2004), Clark and Springer (2007a, 2007b) and Altmiller (2012) all reinforce the importance of developing and disseminating policies and good practice in promoting civility within the wider organisational context. Clark (2008c) is an advocate of providing training and education and the research participants equally recognised the integral role that these initiatives could play. Having already discussed the importance of promoting ERS, the use of civility contracts and the notion of contextual fluidity, I will now make further organisational recommendations, building upon these participant foundations.

9.4.4a Teaching Workshop/Module

Participants had been clear that civility could be disseminated through workshops and/or teaching sessions for both groups. These could be planned and delivered as preparation for the development of the civility contracts. This was also seen as an opportunity of capturing useful content and ideas which would be fed into an in house “training programme”. This could involve a specific module, developed as part of the institution’s academic learning and teaching portfolio (Bayer 2004; Clark and Springer 2007a, 2007b), although it is accepted that this would have to be negotiated and navigated through the existing structures.

Practically I have developed a structure for a specific teaching module (for staff) with elements that can be accommodated into the student curriculum, integrating them into the existing enhancement initiatives (Tippitt et al 2009). The following indicative module

content reflects both the structure of this study and the key findings and recommendations provided by the participants and focuses upon student engagement and the enhancement of learning. The actual plans for these sessions can be structured using the sessional templates adopted for the workshop programme (see appendices) and the contextual and power pro-formas can be utilised or adapted accordingly (see table 9 below).

Table 9. Module Content and Structure

- 1) Introduction providing history of the study, CAR approach , ISS and the importance of creating ERS.
- 2) Negotiation of a civility contract, based upon the principles and values of the above and the exploration of power.
- 3) Focus upon Incivility: definitions, cause, behaviours and effects.
- 4) Contexts: introduction of the notion of disruptive contexts, the concept of contextual fluidity and the contextual intervention framework.
- 5) Specific focus upon the Internal context: self awareness, self esteem, internal dialogue and personal narratives.
- 6) Immediate context: classroom, lecture theatre, pivotal basic essentials.
- 7) Institutional context: the values of the university, Q A mechanisms, rules and regulations, pushing the boundaries.
- 8) Societal/cultural context; civil misunderstanding, unnatural habitats, habitus, social capital, Habermasian ISS.
- 9) Specific focus upon intervention strategies utilising contextual intervention framework.
- 9) Development of collaborative intervention plans *(e.g. how will they be collaborating with students).
- 10) Review of the previous sessions and a shared perspective looking towards the future.

The module will utilise:

- Set Scenarios
- Videos
- Group discussions
- Simulation
- Presentations
- Use of power and context pro-formas

Assessment:

*Participants will develop a working proposal on how they could apply the principles of ERS, the concept of contextual fluidity and the contextual intervention framework in collaborating with a student group. This would identify the relative contexts involved, linking these to the perceived behaviour and being able to “look beyond the obvious” as their understanding grew with respects to the emerging contextual interventions.

As recommended by Clark and Springer (2007a, 2007b) the key issues and good practice arising from the workshops, with the agreement and consent of the participants, could be introduced and integrated into staff induction programmes (Suplee et al 2008). This could equally be incorporated within the existing support structures, for example;

- Peer review system
- Mentorship framework
- Encourage cross university engagement by linking with the learning and teaching strategies from different faculties.

Obviously a case would have to be made for this to happen and this could be linked to the potential improvement in quality measures, both for students and lecturers alike.

9.4.4b Organisational Quality Assurance

As highlighted in the findings chapter, the participants believed that civility should become part of the “*measuring process*”. Outcome measures based upon the research findings and other associated studies (Clark & Springer 2007a, 2007b; Marchiondo et al 2010) could provide a baseline for measuring improvements. Existing structures can be used to evaluate the effectiveness of the interventions:

- Through ongoing module evaluations in course committee meetings
- Feedback from the NSS, especially in relation to organisation and delivery
- Use of institutional driven surveys: feedback from students and lecturers
- Anecdotal evidence; reduction in incivility

Clark et al (2013) are clear that interventions, at all levels, should be founded upon the development of collegiate relationships, and achieved through the provision of open forums promoting a collective responsibility for managing incivility. These spaces also offer up the opportunity of “demystifying” some of the institutional rules and regulations. Contextualising these and linking them in a meaningful way to some of the key thematic findings, is a way of bringing them to life and grounding them in the groups’ personal awareness, enhancing their knowledge and understanding, enabling them to “look beyond the obvious”.

9.5 Working with local high schools and FE colleges

The notion of “unnatural habitats” reflected a lack of social capital and as demonstrated by Mann (2001, 2008) can have a disempowering effect upon the student, leading to incivility. There is a need for HE institutions to enhance relationships with local

secondary schools and FE colleges⁶⁴. Practically this can be linked to the existing open days and bridge into learning and teaching modules. Currently locally, lecturers have the opportunity of teaching in sixth form colleges, here there is a potential opportunity of facilitating an open discussion to explore understanding and expectations. Workshops, based upon the findings of the study, and adapted to meet the specific needs of the actual learners could be an ultimate objective of these initiatives. These early steps in preparing for the context of HE can be empowering, minimising the effects of “unnatural habitats”. By involving the expertise of student services and the marketing teams, the key findings from the study could be integrated into the existing structures and relationships, specifically focusing upon the enhancement of social capital (Dent et al 2013).

9.6 Transferability and dissemination of findings

The findings have a strong element of transferability and can equally be applied within other institutions and contexts. It is my intention to disseminate the findings of this study, locally, nationally and internationally. Currently I have shared my findings by providing an early “executive summary” of the research for the participants, reflecting the collaborative nature of the study and their paramount importance in the process. I presented a paper on my research methodology in Nov. 2012 as a doctorate student at an international Collaborative Action Research Network (CARN) conference in Ashford, Kent and as identified earlier in the study, this shaped and changed the objective of using the semi-structured interviews. In June 2014 I facilitated a roundtable discussion at my home university’s annual pedagogic conference and this was received well and stimulated some meaningful discussions. As I continue to disseminate my research I am awaiting feedback on a number of submitted abstracts⁶⁵.

I was invited to submit my findings and recommendations as evidence to Health Education England’s “Shape of Caring” which is a review *“to identify a blue print for*

⁶⁴ The HEA have produced toolkits which aim to support the development of strategic management approaches in the practical delivery of outreach work, encouraging the progression of under-represented groups into HE (Dent et al 2013). These are valuable resources and can play a role in the enhancement of social capital, albeit it a small but positive development, reflecting the wider challenges.

⁶⁵ At the time of writing I have had papers accepted for the following conferences;
The Society for Research in Higher Education (SRHE) annual conference (Dec 2014) for Newer Researchers⁶⁵.
“The Learner’s” Twenty Second International Conference on Learning (Madrid 2015) <http://thelearner.com/>.
The Royal College of Nursing Education Forum, National Conference March 2015.

*nursing and healthcare assistant training and education over the next 10-15 years*⁶⁶. This followed on from my involvement in regional focus groups, involving registered nurses from different areas of practice, including academics and students from the fields of mental health and learning disability nursing.

I have recently submitted a proposal/plan of intervention for enhancing students' professional conduct at my home University and will be running a pilot project based upon my recommendations. And following the hoped for successful submission of my thesis I will be preparing a number of articles to publish a number of papers for publication, working individually and collaboratively with colleagues.

The concepts of disruptive contexts and contextual fluidity can be applied to a number of areas, including mental health and learning disability nursing. I have been in discussion with colleagues to explore ways of applying the concepts, specifically relating them to the professional fields. For example the role of disruptive contexts in mental health and how the interconnectedness of these can have an impact upon an individual's sense of mental well being, by undermining self esteem and confidence, situated within the internal context.

As for further areas of research specific to the findings of this study, the CAR approach can be applied to the roll out of "civility contracts" and developed into an action research project. This is an opportunity to move forward, utilising the principles of CAR at a wider level, gathering and generating data pertaining to the effectiveness of civility contracts. Further enquiry into a number of key themes could prove to be fruitful:

- Contextual fluidity: As previously highlighted, this is a concept which appears to be highly transferable and further investigation is necessary to move this forward within other contexts and fields.
- Internal context: To introduce and explore the notion of mindfulness and see how this can enhance individual insight, focusing upon the notion of self and the dynamics associated with the mental health, learning disability and educational contexts; promoting stress management techniques and the building up of self esteem and confidence.
- Pivotal Basic Essentials: This requires further and deeper exploration, as it is a contextual aspect which is often overlooked, where individuals just "put up" with situations. A survey tool structured around the findings of the study could

⁶⁶ Lisa Bayliss-Pratt, the Director of Nursing from HEE, commissioned a review of nurse and Healthcare Assistant education and this is being led by Lord Willis of Knaresborough. <http://ne.hee.nhs.uk/2014/07/29/shape-of-caring-review-2014/>

potentially capture the views of both groups, measuring the extent of the problem, literally targeting hundreds of students and lecturers. Of course as highlighted by Coghlan & Brannick (2005) from an organisational perspective, there may be anxieties associated with identifying poorly furnished classrooms and a lack of refectory facilities.

- The 6 Ds: Further exploration of the general devaluing effects of incivility could be investigated, linking this directly to the 6 Cs (on care and compassion), developing a discourse comparing and contrasting both models, reinforcing the importance of care and respect.
- “Unnatural Habitats”: use the findings of this sub theme to generate a wider discourse, initially within my own institution, of how we can prevent student isolation and alienation.

9.7 Summary

These recommendations are founded upon the principles underpinning the ERS, which will be enabled by the development of civility contracts and reciprocally allow for the creation of the space and time to agree these. The concept of contextual fluidity and the application of the associated contextual intervention framework allow for both a deeper understanding and provide a structured approach for managing incivility. Clark’s (2008c) four remedies are proposed as an approach which complements this process and specific contextual recommendations are made, founded upon the contributions of the research participants.

Civility is to be promoted through a number of contextual interventions and these have to be underpinned with the unifying principles of the Habermasian ISS. This involves engagement with the internal context, promoting self confidence and esteem. The pivotal role of the basic essentials is also recognised and the development of a teaching module, using the key thematic findings and concepts generated from the study, is seen as a way of embedding civility within the existing institutional quality assurance context. Developing and enhancing the outreach links to schools and FE colleges can potentially minimise the negative effects of “unnatural habitats”, reflecting the wider societal context. These findings and recommendations are transferable and their wider dissemination is necessary. Having reached this penultimate chapter of my professional doctorate, the final conclusive chapter will look back in order to move forward.

10. CONCLUSION

10.1 Introduction

Reaching this conclusion is an opportunity to return to the beginning and revisit my overall aim and associated questions. This process will be guided by elements from Trafford and Lesham's (2008) components of a doctorate conclusion. I will reflect upon my challenging personal journey which ranged from times of confusion, to moments of real understanding and illuminating insights.

10.2 Research aim and questions

The main aim of the research had been to "explore disruptive contexts and their effect upon incivility within the nursing student-lecturer relationship in higher education". Being grounded within nursing, a small sample from both groups had been brought together to enter into a meaningful dialogue, using an ERS to apply the Habermasian notion of the ISS. Within these spaces the concept of disruptive contexts was applied as a key approach and its exploration was enabled by the methodological underpinnings and method. The complementary questions guided the study and aspects of incivility were explored, as manifested within nursing education. Strategies for both understanding and managing incivility developed from these dialectical relationships, with a number of key themes and concepts emerging from the research process. These capture both the essence of the contextual approach and also provide a conceptual framework for sharing and articulating the role of context within the field of incivility and in summarising this further, I will return to the initial questions.

The first question asked how "*students and lecturers perceived the role of context in relation to incivility within nursing education?*" This was seen as being "multi-faceted" and perceptions reflected the individual subjectivity of the beholder. These contexts can be "unnatural habitats" having a disempowering effect on both students and lecturers alike. However by having a deeper and more meaningful understanding of these potentially disruptive contexts, both groups can be empowered to move forward in a positive way. We have to "look beyond the obvious" and the concept of contextual fluidity and the associated intervention framework can potentially enable a positive shift to a natural habitat, where experiences of inertia, alienation and isolation can be minimised.

Next I asked "*what effects can (these) contexts have upon them as individuals and the student-lecturer relationship?*" This is related to the perception of context and as

highlighted above, the understanding of these in relation to incivility. For example if the contextual pivotal basic essentials of the immediate context remained unchallenged, it can lead to frustration, irritability and student disengagement. This in turn has a reciprocal relationship with the internal context, effecting self esteem and confidence. Students then learn how to “play the game”, whilst slowly withdrawing, due to an overpowering sense of “inertia” and consequently lecturers can feel threatened by this lack of engagement. It is important to note that the focus on disruptive contexts was a deliberate strategy, perceived to be a more empowering approach than attributing individual blame associated with the term disruptive behaviour.

By contextualising behaviour it can offer up a new perspective of seeing and understanding. The next question asked “*what presenting behaviours do students and lecturers perceive as being uncivil within these contexts?*” Demonstrably students can talk in class, inappropriately use their mobile phones/iPads. Lecturers can deliver uninspiring lectures, being ill prepared and abuse their hierarchal positions. Students can passively come into the back of the classroom and “switch off”, this might be missed or ignored by the lecturers, both groups disengaging from the learning-teaching relationship. The latter is a less obvious form of incivility, being “hidden” by its passive and subtle nature, although its effects can be disempowering.

The participants identified “*strategies they perceived as being effective in preventing or reducing incivility*”. These reflect the relative context, which in turn can determine the interventions. Looking inward (internal context) helps build up self esteem and confidence. Improving the pivotal basic essentials affects positive change within the immediate context. Having clear institutional protocols and policies, building upon the foundations of dialectal and meaningful relationships is seen as an emancipating and empowering way forward. Finally engaging with local colleges can improve the social capital of prospective students as they enter HE for the first time.

The final question asked “*How do students and lecturers define and perceive the role of power in relation to incivility and the respective contexts?*” Power, not unlike the concept of contextual fluidity, had a dynamic quality, with the potential to change dependent upon context and the subjectivity of the individual. The sharing of power was perceived to be important, reflecting the collaborative nature of the research study. However power sharing could be seen as a token gesture or as an illusion where it masks existing hierarchal relationships, lacking in genuineness. Understanding contextual relationships could lead to a reciprocal understanding of power within these and accordingly have an empowering effect upon individuals.

10.3 Research Boundaries

The research approach had built upon my epistemological belief that in order to explore and understand the effect of contexts in relation to incivility, both the key protagonists had to be actively involved in the research process. It equally was important to recognise the dynamic nature of the participant relationships, recognising what they individually brought to these and how this was shaped by the contexts which surrounded them and the internal context which was inside them.

I had to develop and execute a research study which accommodated both the external surroundings of context and the subjectivity of the participants' lived experiences. This led to the adoption of Mann's contextual framework, which had been influenced by the Bourdieusian notions of habitus and social capital. Emanating from the critical theory paradigm, this also shaped the methodological underpinnings of the research, primarily in the application of the Habermasian theory of communicative action and his ideal speech situation (ISS). The IPA approach allowed for the exploration of the lived experiences of the participants in relation to the CAR approach and the ERS. It had been a challenge to shape these elements into a cohesive framework, but this was achieved through the research design, workshop programmes and the complementary interviews, which subsequently led to my findings.

10.4 "Proof" and "factual" conclusions

These words are open to debate and it can be argued that they are positivistic terms which attempt to determine a "black and white" situation and there wasn't anything black and white about incivility. Accordingly the world can consist of various shades of grey, however in relation to "proof", my research had to be predicated upon how clearly I articulated my research methodology, method and design. This had to demonstrate my level of authenticity and reflexivity, guiding the reader through the research study and experiences. I have provided an honest account of my journey and the findings of the study are built around these values. This is vitally important in relation to my claim that I have made a valid contribution to the existing body of knowledge with respects to incivility within nursing and the wider academic field.

Contexts can have a disrupting effect on both students and lecturers and accordingly can be termed disruptive contexts. There is interplay between both the actual contexts and the individuals within them and I have termed this as contextual fluidity. To understand incivility and disruptive behaviour, manifested within these contexts, individuals need to have insight into how these can shape and affect the students and

lecturers accordingly. This insight has the potential to change how we react to and manage the demonstrable behaviour manifested within them.

10.5 Contribution to knowledge

This study's contribution to knowledge in the field of incivility in nursing education, builds upon existing paradigms, research approaches and interventions. It appears to be the first study to utilise the complementary approaches of CAR and IP to explore the concept within the field of nursing in HE. Equally, reflecting CAR, it is the first to actively bring both groups of students and lecturers together to do this. This was situated within an ERS, this is a term unique to the study and was developed and emerged from the seminal work of Habermas (1984, 1987, 1990) and reflected Mann's (2003b, 2005, 2008) work on power in the field of HE. The principles underpinning the ERS can be taken and other similar spaces can be created, underpinned by the same values, primarily reflecting the Habermasian ISS. These can be contextualised within the immediate and institutional contexts and also be utilised for future research.

The contextual focus provided the underpinnings for a contextual intervention framework and these associated strategies built upon existing research. Initially I had developed the key conceptual approach of disruptive contexts, the rationale reflecting my personal concern over polarisation and the attribution of blame. This contextual focus shifted the discourse from blame to the surroundings of the students and lecturers. Equally the adoption of the internal context, within Mann's (2008) contextual framework, recognised the subjectivity and importance of the sense of self and its interrelationship with the external contexts. This led to recommendations based around the building of self esteem and confidence. These are espoused by Luparell (2004); Clark and Springer (2010) and Clark and Davis Kenaley (2011) as strategies which can be empowering and minimise the devaluing effects of incivility. My unique contribution to this was the emergence of the "6Ds", which provides a structure to focus upon some of these effects.

The recommendations associated with the pivotal basic essentials (PBE), whilst being a new terminology, acknowledge the existing body of work (Schneider 1998; Gannon-Leary 2008; Mann 2008; Jones & Philp 2011). The wider organisational and institutional interventions build upon and add to a strong body of evidence which advocate the strategic management of incivility (Bayer 2004; Clark and Springer 2007a, 2007b; Altmiller 2012; Williams & Lauerer 2013).

Using civility contracts as a method to minimise the effects of incivility, I have to acknowledge the work of Jenkins et al (2013) and Williams & Laurer's (2013) "civility code". However neither explicitly reinforce the importance of a collaborative approach, actively involving students and lecturers together, which is one of my key recommendations. Here, within ERS both groups openly explore concepts such as power, working towards a collaborative approach which is neither tokenism or perceived as an illusion.

The term "unnatural habitats" recognises the need to improve the social capital, primarily of students as they prepare to enter HE and this is predicated upon the seminal work of individuals such as Bourdieu (1984, 1986) Habermas (1984, 1987) and more latterly Mann (2008).

Returning to the focus upon context, it is in this area where I believe my study offers up an innovative way of both perceiving and conceiving incivility. Initially I had developed the key conceptual approach of disruptive contexts, the rationale reflecting my personal concern over polarisation and the attribution of blame. This contextual focus shifted the discourse from blame to the surroundings of the students and lecturers. Contextual fluidity⁶⁷ emerged from the findings and this concept reinforced the dynamic nature of the contextual relationships. This enabled a greater awareness and understanding of the surrounding contexts, both in the way that they are conceived and as a specific framework for intervention. There is a duality associated with the concept of contextual fluidity, reflecting the relative immediacy of an intervention within a given context and the evolving conceptualisation of how incivility and contexts relate to one another. This has an empowering effect, where things that are hidden and invisible can potentially be seen. Equally it can enhance student lecturer engagement, of which Value Adding Teaching/Teacher" emerged as a sub theme.

The Contextual intervention framework is self explanatory and assimilates the concept of contextual fluidity; it provides the student, lecturer and institution with methods of managing incivility and approaches for both minimising its effects and promoting civility. It is this use of context which I believe adds a unique contribution to the knowledge of incivility in the field of nursing in higher education. The evolving concepts and themes will enable further exploration of incivility and these findings will be disseminated

⁶⁷ Although this independently emerged from the data analysis, Dr. Connie Nelson (Lakehead University, Canada) was the first person to coin the term (Nelson & McPherson 2003; 2004; Nelson 2009).

through publications in a number of peer reviewed journals and presentations at conferences.

10.6 Generalisability, transferability and further research

It had never been my intention to generalise the findings, reflecting the chosen methodology and method. However, I have highlighted their transferability and the recommendations reflect an ethical, authentic and collaborative approach, which I see as being paramount. The agenda for further research focuses upon some of the key conceptual findings from the study and those identified in the preceding chapter. As highlighted within the recommendations the conceptual frameworks provide a structure and foundation to build upon. Practically they support specific interventions and conceptually provide foundations which evolve our way of thinking about incivility. Equally some of the practical initiatives, e.g. civility contracts, have to be evaluated and this can be achieved through an action research approach, grounded within the institutional context.

These findings emerged from the context of HE; however there is the potential of transferring disruptive contexts, contextual fluidity and emancipatory reflective spaces, to other areas such as mental health and learning disability nursing. This idea is worth pursuing further and I have already had discussions with students, lecturers and health care professionals working in these areas⁶⁸ and the initial response has been a very positive one. The chosen methodology and method are both time intensive and rely on a dynamic relationship between researcher and participants. Therefore it is a challenge to widen the scope of the approach, involving more participants. However taking these key concepts, they can become the foundational structure and frameworks of both a “training” programme and managerial contextual interventions, for students, lecturers and institutions to adopt and use.

10.7 Final Summary

As I write this summary or “ending”, I am aware that in many ways this is just a beginning. I passionately believe in the findings of my research and need to share these with a wider audience, as they can make a positive difference in the general field of incivility.

In chapter two I had provided my epistemological view of the world, I hesitate to write if this has been affirmed, as my perceptions and conceptions are challenged on a daily

⁶⁸ As identified in the recommendations chapter I have submitted my general findings as evidence to HEE.

basis. However I had asked two questions, which I deemed as being unanswerable. There was a realisation that I had been asking the wrong questions and now I would ask why this critical incident had such personal meaning and impact? And accordingly it had undermined my self-confidence and esteem (internal context). I recall that the room was small and overcrowded (immediate context) and were the students and I not bound by the organisational rules and regulations, which directed our behaviour (Institutional context)? Finally, should I not have expected more respectful behaviour from a group of adults within an HE setting (societal context [social capital])? These contextually based questions reflect my grounding in the research study and are an example of both my subjective experience and the role of disruptive contexts and contextual fluidity.

As for the actual experience of carrying out the research, on many occasions I had felt like “*throwing a wobbler*”. This is a return to the beginning, where it was the “wobbler” effect which started me on this journey. And as I decide upon my next steps, I want to finish with the personal words that capture the essence of my findings and acknowledge the importance of context in relation to understanding incivility;

“We establish a relationship with those that are around us and relate to the contexts that surround us, which are influenced by what is inside us and the fluidity of these relationships can have either a disrupting or empowering effect upon all of us”.

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⁶⁹ Please find supporting appendices in Vol. 2.

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Volume 2:

Appendices in support of:

**Exploring disruptive contexts and their
effect upon incivility within the nursing
student-lecturer relationship in higher
education.**

DAVID CHRISTOPHER MORNING

A thesis submitted in partial fulfilment of the
requirements of the University of Northumbria at
Newcastle for the degree of Professional Doctorate

Research undertaken in the Faculty of Health and Life
Sciences

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1.a Participant's Information Leaflet (student)

David Morning: Details of address and contact points were given.

The relationship between incivility and disruptive contexts within nursing education.

Why I have been asked?

You have been asked to participate as a student who may have experienced some disruptive behaviour and incivility when learning.

What I am being asked to do?

You are being invited to participate in 2 or possibly 3 workshops (this would be your choice) which will be exploring your experiences in an interactive way. Initially 2 workshops will involve your fellow students and then you will have an option of being involved in a 3rd workshop which will bring both students and lecturers together to explore incivility and disruptive behaviour. Following on from the workshops you may be asked, if you are willing, to have a one to one interview with myself. The workshops and interviews would be carried out over a period of 3 months. The most workshops you could volunteer to be involved in are three.

What happens if I do not want to participate?

You are only invited to participate in the project and therefore your involvement is your personal choice. There will be no consequences whatsoever if you refuse to take part in the study. Neither will there be any repercussions in relation to any future assessed work, you have the freedom of choice to participate or not as you wish.

What would happen if I agree and then change my mind?

If at any time you choose not to participate then you are free to withdraw from the programme of workshops at anytime. You will not be out under any pressure at all to contribute to the project; your involvement is purely voluntary. And once again there will be no repercussions if you choose to do this.

How will the data be collected?

Information/data will be collected through the completion of pro-forma sheets which will be an integral part of the workshops. Equally contributions will be recorded on a flip chart, reflecting the interactive exercises and these will also be a useful tool to gather information. You will also be asked to complete an evaluation questionnaire after each workshop. Those of you who agree to be interviewed on an individual basis will be asked to give consent for these to be audio recorded. I personally will keep a reflective diary during the whole research process enabling me to record my own personal perspectives.

What are the boundaries of confidentiality within the workshops and associated interviews?

With regards to the "boundaries of confidentiality" the ground rules for the workshops and interviews will explicitly make it clear, at the beginning that the ethos is about exploring, in a collaborative way, what role contexts have to play in perceived incivility. If any participant shares an experience or an incident for example "bullying", then it is not the role of the group to manage this. The participant will be encouraged to discuss the matter privately with a responsible colleague/manager or guidance tutor (external to the group) and the decision to do this will be that of the participant themselves, not myself or another group member. This will be made clear at the beginning when ground rules are being discussed. Confidentiality will be respected at all times; it will be the individual's decision to take this further. One caveat to this as with all assurances of confidentiality, if participants discuss an issue that raises specific concern for their personal safety or that of others, then confidentiality may not be able to be maintained in that instance. I may have to act in a way reflecting the Nursing and Midwifery Code of Conduct and report this on to an appropriate person.

Will I and what I say remain anonymous?

Everything that you contribute to the project will be anonymised. You will only be identified as a student and your relative years of experience. Boundaries of confidentiality will be agreed at the beginning of each workshop and these will provide “ground rules” for all participants.

What will happen to the data that is gathered?

The data that is gathered, either in paper, electronic or digital format will be stored safely and will comply with the Data Protections Act (1998). Documents will be referenced with a number (no name) and any electronic data will be stored anonymously on the University's U drive, not on a memory stick.

How will the research report be disseminated?

The research is an integral part of my Doctorate study, therefore the completed project will be available in the local University library for perusal and it is my intention to publish my findings in a number of academic journals and papers at educational conferences. Again anonymity will be respected.

Has the study been approved by the School's ethics committee?

Yes the study has been approved and permission has been given to conduct the study.

Who do I contact if I want to ask more questions about the study?

Please contact me at the address at the top of the first page and I will be happy to answer any questions that you may have.

Who can I contact if I have any issues with the researcher?

If you have any concerns about the researcher you can contact the following person:

Details of address and contact points were given.

1.b Participant's Information Leaflet (Lecturer)

David Morning: Details of address and contact points were given.

The relationship between incivility and disruptive contexts within nursing education.

Why I have been asked?

You have been asked to participate as a lecturer who may have experienced some disruptive behaviour and incivility when teaching.

What I am being asked to do?

You are being invited to participate in 2 or possibly 3 workshops (this would be your choice) which will be exploring your experiences in an interactive way. Initially 2 workshops will involve your fellow lecturers and then you will have an option of being involved in a 3rd workshop which will bring both students and lecturers together to explore incivility and disruptive behaviour. Following on from the workshops you may be asked, if you are willing, to have a one to one interview with myself. (The workshops and interviews would be carried out over a period of 3 months and at times which are convenient to you). The most workshops you could volunteer to be involved in are three.

What happens if I do not want to participate?

You are only invited to participate in the project and therefore your involvement is your personal choice. There will be no consequences whatsoever if you refuse to take part in the study and there will be no bearing upon your staff role, you have the freedom of choice to participate or not as you wish.

What would happen if I agree and then change my mind?

If at any time you choose not to participate then you are free to withdraw from the programme of workshops and interviews at anytime. You will not be out under any pressure at all to contribute to the project; your involvement is purely voluntary. And once again there will be no repercussions if you choose to do this.

How will the data be collected?

Information/data will be collected through the completion of pro-forma sheets which will be an integral part of the workshops. Equally contributions will be recorded on a flip chart, reflecting the interactive exercises and these will also be a useful tool to gather information. You will also be asked to complete an evaluation questionnaire after each workshop. Those of you who agree to be interviewed on an individual basis will be asked to give consent for these to be audio recorded. I personally will keep a reflective diary during the whole research process enabling me to record my own personal perspectives.

What are the boundaries of confidentiality within the workshops and associated interviews?

With regards to the "boundaries of confidentiality" the ground rules for the workshops and interviews will explicitly make it clear, at the beginning that the ethos is about exploring, in a collaborative way, what role contexts have to play in perceived incivility. If any participant shares an experience or an incident for example "bullying", then it is not the role of the group to manage this. The participant will be encouraged to discuss the matter privately with a responsible colleague/manager or guidance tutor (external to the group) and the decision to do this will be that of the participant themselves, not myself or another group member. This will be made clear at the beginning when ground rules are being discussed. Confidentiality will be respected at all times; it will be the individual's decision to take this further. One caveat to this as with all assurances of confidentiality, if participants discuss an issue that raises specific concern for their personal safety or that of others, then confidentiality may not be able to be maintained in that instance. I may have to act in a way reflecting the Nursing and Midwifery Code of Conduct and report this on to an appropriate person.

Will I and what I say remain anonymous?

Everything that you contribute to the project will be anonymised. You will only be identified as a lecturer and your relative years of experience. Boundaries of confidentiality will be agreed at the beginning of each workshop and these will provide “ground rules” for all participants.

What will happen to the data that is gathered?

The data that is gathered, either in paper, electronic or digital format will be stored safely and will comply with the Data Protections Act (1998). Documents will be referenced with a number (no name) and any electronic data will be stored anonymously on the University's U drive, not on a memory stick.

How will the research report be disseminated?

The research is an integral part of my Doctorate study, therefore the completed project will be available in the local University library for perusal and it is my intention to publish my findings in a number of academic journals and papers at educational conferences. Again anonymity will be respected.

Has the study been approved by the School's ethics committee?

Yes the study has been approved and permission has been given to conduct the study.

Who do I contact if I want to ask more questions about the study?

Please contact me at the address at the top of the first page and I will be happy to answer any questions that you may have.

Who can I contact if I have any issues with the researcher?

If you have any concerns about the researcher you can contact the following person:

Details of address and contact points were given.

2.a CONSENT FORM to participate in workshops

The relationship between incivility and disruptive contexts within nursing education.

Dear participant,

You have agreed to take part in a project that will look at the relationship between incivility and disruptive contexts within nursing education. After reading the participant invitation letter, please will you complete the following consent form? Please tick the boxes accordingly. Thank you.

	YES	NO
I have read the participation letter and understand the purpose of the study	<input type="checkbox"/>	<input type="checkbox"/>
I have had the chance to ask questions about the study and these have been answered to my satisfaction	<input type="checkbox"/>	<input type="checkbox"/>
I am willing to participate in the workshops	<input type="checkbox"/>	<input type="checkbox"/>
I understand that I can withdraw at any time during the study.	<input type="checkbox"/>	<input type="checkbox"/>
I know that my name and details will be kept confidential and will not appear in any printed documents.	<input type="checkbox"/>	<input type="checkbox"/>

I have answered the questions above and agree to take part in this research study;

Please print name:.....

Participant's signature

Date

Researcher's signature

Date

David Morning (Senior Lecturer)

Details of address and contact points were given.

2.b CONSENT FORM for participation in interviews

The relationship between incivility and disruptive contexts within nursing education.

Dear participant,

You have agreed to take part in an interview that will look at the relationship between incivility and disruptive contexts within nursing education. After being involved in the workshops and having read the participation letter for the project, if you agree to be involved further, please will you complete the following consent form? Please tick the boxes accordingly. Thank you.

	YES	NO
I have read and understand the purpose of the study	<input type="checkbox"/>	<input type="checkbox"/>
I have had the chance to ask further questions about the study and these have been answered to my satisfaction	<input type="checkbox"/>	<input type="checkbox"/>
I am willing to be involved in an interview	<input type="checkbox"/>	<input type="checkbox"/>
I am happy for my comments to be tape-recorded	<input type="checkbox"/>	<input type="checkbox"/>
I understand that I can withdraw at any time during the interview	<input type="checkbox"/>	<input type="checkbox"/>
I know that my name and details will be kept confidential and will not appear in any printed documents.	<input type="checkbox"/>	<input type="checkbox"/>

I have answered the questions above and agree to take part in this research study;

Please print name:.....

Participant's signature

Date

Researcher's signature

Date

David Morning (Senior Lecturer)

Details of address and contact points were given.

3. Incivility research programme

Please return to David Morning Campus

For the first 3 of the 6 questions please place an “x” above the relevant number on the scale.

1. Please indicate how useful you found the workshop in relation to Incivility and D. B.

Extremely							Not at all
useful	-----	-----	-----	-----	-----	-----	useful
	1	2	3	4	5	6	

2. Please indicate how useful you found the teaching exercises and discussions.

Extremely							Not at all
useful	-----	-----	-----	-----	-----	-----	useful
	1	2	3	4	5	6	

3. Please indicate how helpful the case scenarios (1 & 2) were in enabling you to engage with the content of the workshop.

Extremely							Not at all
helpful	-----	-----	-----	-----	-----	-----	helpful
	1	2	3	4	5	6	

4. What questions or issues (positive and challenging) has the workshop raised for you?

5. What would you say to your lecturers about your thoughts in relation to DB and Incivility?

6. Please make any comments or suggestions about the next workshop? (Continue overleaf if necc).

4.a Indicative examples of graphical data representation

These were both used to return ongoing feedback to the participants for authentication and adapted as hand outs to use as learning aids in the workshops.

Widening access was perceived as playing a role within incivility. As for the content of the curriculum, the relative prescriptive nature of the subject base was seen as being dictated by professional bodies and the SHA (or equivalent). One participant was concerned about how success would be measured within this climate as there would be "pressure for success". Will nursing becoming a graduate profession "make a difference?"

Notes (for participants)



Other issues were also identified, for example, Interruption to the “flow” of teaching and learning was seen as an effect and the same individual found this to be “disempowering” whether the behaviour was “purposeful” or not. “Disrespect of others” was seen as being particularly apt in defining incivility. The same individual referred to “expectation conflict” in relationship to “acceptable behaviour and attitudes”.

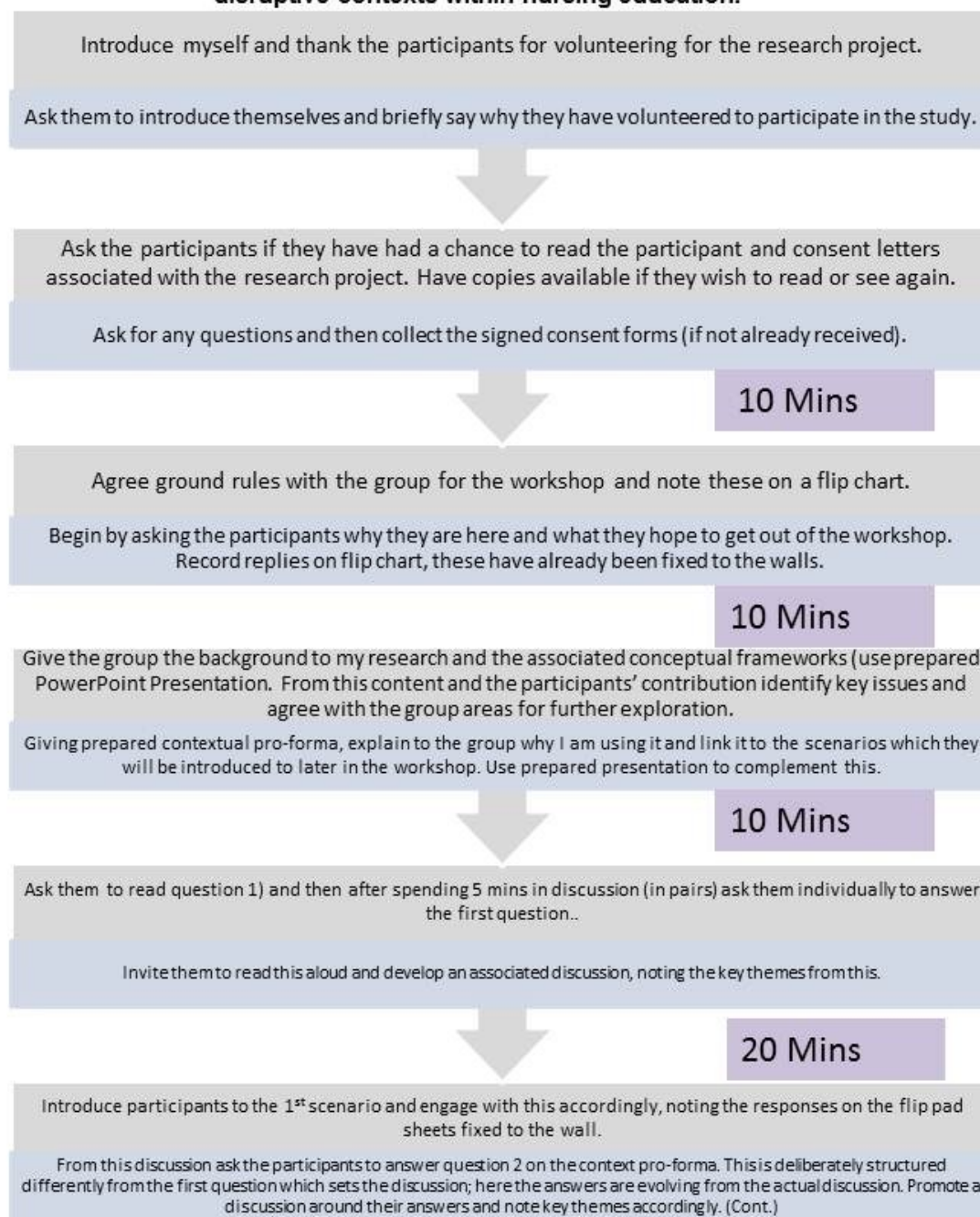
Notes (for participants)



5.a Plan for First Lecturer Workshop

1st LECTURER WORKSHOP FOR INCIVILITY RESEARCH (Page1)

The relationship between Incivility and disruptive contexts within nursing education.



The relationship between Incivility and disruptive contexts within nursing education.

Exploring this contextual aspect further and linking this to the previous discussions, (where the main themes have been recorded on the flip chart and displayed on the walls) ask the participants if national educational policy and regulations have any bearing on these themes/issues? Ask them to answer question 4.

Linking to the previous pilot study, return to the themes of "internal context", "civil environment", and fundamental simplicities".

30 Mins

Develop a discussion around the above concepts and invite the participants to share their personal interpretations of the themes and then ask them to answer the 5th question in relation to "internal contexts".

Note this discussion on the prepared flip charts.

20 Mins

Conclude the workshop by reviewing the content and handing out the evaluation questionnaire and thank them for their contribution.

6.a Pro-forma for Incivility and Contextual Questions

(Originals are A4)

<p>2) What role do classroom/environmental factors play in DB and incivility?</p>	<p>3) Is there anything about your subject, school, faculty or University which has a unique part to play in DB/I?</p>
<p>1) Please give your own definition of disruptive behaviour and incivility.</p>	
<p>4) What current national/international/policy issues impact on your teaching and is there a link to DB/I?</p>	<p>5) How do you relate to the term "internal context" and what does it mean to you?</p>

6.b Pro-forma for Power Questions

<p>2) Who has the most Power, teacher or learner, within higher education and why is this?</p>	<p>3) Is Power important within teaching/learning and are there times when you feel disempowered?</p>
<p>1) Please give your own definition of Power reflecting the educational perspective.</p>	
<p>4) What strategies can teachers and learners adopt/utilise to share this notion of Power?</p>	<p>5) What role does Power have in the management of incivility and perceived disruptive behaviour?</p>

7. Evaluations and data recorded from workshops

7.a FLW: Participant evaluation feedback

From the eleven participants six returned the workshop evaluation form. The participants had been given the form either electronically or in paper form (Having it in paper form enabled the respondent to remain anonymous, whereas returning it by e mail would have identified the individual). The rationale for this reflected the concern that completing it in my presence may have inclined the participants to be less “open” about their thoughts. Of course the downside to this is just over half were actually returned, despite prompts via e mail. Of the six participants all of them had found the workshop to have been extremely useful with respects to the issues relating to incivility and disruptive behaviour, with five scoring 1 and one scoring 2. Focussing upon the actual interventions within the workshop, once again the response had been favourable with half of the respondents scoring 1 and the other half scoring 2. Focussing upon the case scenarios which were specifically developed to encourage engagement and debate equally evaluated well, with five scoring 1 and the remaining individual scoring 2.

Although these statistics are extremely basic they did demonstrate that these particular respondents had found the workshop to have been of benefit. **The fourth question on the form asked the respondents to reflect upon the personal issues (both positive and challenging) which had been raised within the workshop. The following comments were part of the feedback.**

- *“Although they were mainly automatic responses to student’s D B in the past, rationales/reasons for certain behaviours were not thought through in the past. **This workshop brought it up for good discussion, which I felt was quite useful**”.*
- *“How I deal with different situations and how maybe they could be handled better and **that incivility can be many different things** with some issues more acceptable than others”.*
- *“How to clarify what is determined by Incivility. How my “feelings” may contribute to incivility in the classroom.”*
- *“I feel t that this W/S has been beneficial personally: discussing and sharing many issues etc. Experienced as well as possible solutions. There is no one size fits all protocol for managing DB and incivility, terms have a different meaning to us all and are interrelated and acted upon likewise”.*
- *“The issue is very similar for all lecturers across all schools. Mindful of the different contexts that influence civility and incivility”.*

One participant had been inclined to use *“mainly automatic responses to student’s D B in the past* where *“rationales/reasons for certain behaviours were not thought through”*. The discussion facilitated within the workshop had allowed the individual to reflect upon this and to utilise different strategies in the future. This was also echoed by another who recognised that situations could be “handled better”. They recognised that *“incivility can be many different things with some issues more acceptable than others”*.

This theme continues to come through in the feedback with another participant writing:

- ***“It was interesting to hear other points of view and value base. It gave me insight into their techniques and methods. For me, there was some understanding of how I can better deal with situations in the future. Do I use humour too much, am I too soft? Not negatively so but reflective”.***

This individual questioning their own personal techniques and recognising the importance of reflection. This personal perspective was shared by another, who wrote that the workshop had provoked them to think about clarifying what behaviour was actually perceived as being uncivil and how their own personal *“feelings” may contribute to incivility in the classroom.*” Another recognised that *“the issue is very similar for all lecturers across all schools”* and was increasingly becoming *“mindful of the different contexts that influence civility and incivility”.*

Finally this participant had benefited personally from *“discussing and sharing many issues experienced as well as possible solutions”.* They were pragmatic in recognising that *“there is no one size fits all protocol for managing DB and incivility, terms have a different meaning to us all and are interrelated and acted upon likewise”.*

The fifth question asked the participants “what would you say to your learners about your thoughts in relation to D B and incivility?

- *“Strict and disciplined; however, usually polite, gentle and friendly to students. Learn(ing) is fun , which should also be highlighted. The level of appropriateness of flexibility”.*
- ***“Setting of ground rules is integral to each session and expectations from yourself as lecturer and respecting learners also as individuals and adults is important”.***
- *“My learners? I do stand firm that engagement and mutual respect are key, as without these you have no common ground with students. Being open and honest is also for me important and this is what I would share from the onset. I think I have managed undesirable environments too often and I feel I have to be more assertive about this, as this is often the main reason for disruptive behaviour in my experience”.*
- *“Nothing yet-unless provoked, then I may comment about disruption ted”.*
- *“Would emphasise the professional nature of their chosen career and expected standards of behaviour. If there has been an issue, would discuss the importance of being respectful in class, which is applicable to the lecturer”.*
- *“That if we work with a position of mutual respect then the issue should be less likely to occur”.*

The need to be open and fair with students was perceived as being vital to this participant and they *“would emphasise the professional nature of their chosen career and expected standards of behaviour. I f there was to be an issue they “would discuss the importance of being respectful in class”, which is also applicable to the lecturer as well as the learners. This issue of respect was highlighted by this participant who wrote “that if we work with a position of mutual respect then the issue should be less likely to occur”.* Practically this individual declared that the *“setting of ground rules is integral to each session and expectations from yourself as lecturer and respecting learners also as individuals and adults is important”.*

The sixth question invited them to make suggestions about the future workshop.

- *“Did feel that this **was very much a workshop and debate** which was very useful for practice rather than research as much of the discussion led by researcher”.*
- *“**Prefer no desks**”.*
- *More opportunity to reflect and think about strategies for the future. And also looking forward to hearing what the students think as I feel I may be deluding myself that I manage DB and incivility well”.*
- *“Remind colleagues to complete questionnaires asap after session...remembering!”.*

This in effect was useful feedback, it was positive to read that the debates within the workshop had been productive and that the interaction amongst the participants had worked well. A main reason for adopting this approach was to encourage a discourse amongst the participants, with myself in a facilitative role.

Reflecting the availability of rooms one participant suggested that the next workshop would benefit from having no desks (barrier). Another wanted “more opportunity to reflect and think about strategies for the future. They were “also looking forward to hearing what the students think as I feel I may be deluding myself that I manage DB and incivility well”. Another had felt comfortable that the this had been “ very much a workshop and debate which was very useful for practice “. For them they had not felt like it had been a research project. This in effect was useful feedback, it was positive to read that the debates within the workshop had been productive and that the interaction amongst the participants had worked well.

7.b FSW: Participant Evaluation feedback

There were eight learners in attendance from mental health, learning disability and children’s’ nursing. All the adult nursing students had pulled out for valid reasons or had not actually turned up on the day. The workshop began by welcoming and thanking all the students for giving up their time to come into University. They were all given copies of the consent form (some had printed it off) and copies of the participants letter. The confidential nature of the project and the workshops were reinforced and the participants were given an overview and background to the project before the PowerPoint presentation.

In contrast to the lecturer workshop I asked the learners to complete the evaluation form at the end of their first workshop. Initially I had been concerned about them completing it in my presence as it may have inclined the participants to be less “open” about their thoughts, reflecting the slow response rate from the lecturers I took the pragmatic decision to make it an integral part of the learner workshop.

Of the eight participants all of them had found the workshop to have been extremely useful with respects to the issues relating to incivility and disruptive behaviour, or at least useful, with one scoring 1 on the scale, six scoring 3 and the final participant scoring 3. As for the teaching exercises and discussions (upon reflection the term “teaching exercises” does not probably capture the content in a meaningful way) three had scored 1 with five scoring three. As for the scenarios, which were adapted from the first workshop to represent the learner experience, the feedback was still positive but less so than the previous 2 questions. Five had scored on, whilst the remaining three had scored, 2,3 and 4. Overall the workshop had evaluated well and the following comments provide some qualitative feedback.

Reflecting upon the positive and challenging issues raised by the workshop one participant wanted to “explore if people perceive me as disruptive”.

The fourth question asked the respondents to reflect upon the personal issues (both positive and challenging) which had been raised within the workshop. One participant felt it would be useful to explore if others perceived them as being disruptive. This was an interesting perspective, the individual postulating as to whether others perceived them as being disruptive and to a certain extent demonstrating that they were not sure if they were or not. Another wrote **about “about non-participation” as being uncivil**. The differing perceptions of students within a classroom was highlighted by another, in effect what is disruptive for one is not necessarily disruptive for another peer. Being challenged to actually think about the effect of behaviour within a classroom was noted. Whilst another participant postulated how they could “contribute to managing D B as a student”. This being reinforced by another learner asking how it could be managed in a “positive way”. The role of policy and its “effects on lectures and the pressure it can have on the lecturers themselves was noted by another.

With respect to the 5th question one learner was quite clear that there was no need for DB /Incivility **“unless stating a valid comment or fact”**. One asserted that “unfortunately it still happens in classrooms and **it has to be nipped in the bud**”. In keeping with this another wrote “that it is an issue **and it’s up to them (lecturers) to deal with it**”. Developing this perspective “lectures need to be managed in a diplomatic way to avoid DB and incivility”, was highlighted by a fellow learner. Lecturers needed to **“identify causes of DB/I**. This would then contribute to the effective management of the same.

The 6th question was answered in a predominantly positive way with some supportive comments, which was good to read. However one participant made a valid point asserting that I needed **“to decide whether You (i) want us to write or listen, I can’t do both!”** So this is something to consider for future workshops giving people the time to write things, before moving on too quickly.

7.c SLW: Participant evaluation feedback

The evaluations of the workshop were more varied than previous ones. As previous evaluations had asked the participants were invited to grade how useful the workshop had been in exploring incivility and DB in relation to the notion of power, which had been the specific focus. Three had scored 1, two-2 and three-2 as well, with one participant scoring 5 (6) being “not at all useful”. The same participant had not found the teaching exercises at all useful, rating these as 6 and the use of the hand-outs were rated at 5. It is difficult to determine why the scores were so low as the comments did not really explain why this was the case. Accepting this I was advised to page number the hand-outs which is a good idea as more than one participant appeared to find it a little difficult to locate the specific focus during the workshop.

Of the remaining participants five had scored 5 with two more scoring 2 and 3 respectively. So it would seem that the majority of the participants had found the exercises and discussions useful. As for the use of the hand outs the response was somewhat mixed, probably reflecting the amount of pages and the lack of clearly identifiable page numbers. There was a cross section of scores with one-1, two-3, four -1 and two -5.

It is my intention both to utilise page numbers in the future and to reduce the amount of hand outs which did become burdensome during the actual delivery of the workshop.

As for the written feedback all the participants were asked what issues they had found positive and challenging evolving from the workshop, especially in relation to the notion of power. One had realised that they had to give **“greater consideration of the perception of power from a student perspective”**. So here there had been a change in how the individual was perceiving power. This was reflected, to a certain extent in another’s feedback when they reported that **“power is a complex issue** and the meaning of which is different to both students and staff”.

Reflecting an aspect of the discussion within the workshop a participant noted that “power can be viewed as a positive or negative context when in essence it is neutral”. This was an interesting perspective focussing upon the neutrality of power. Another wondered “who has what power” reflecting, in their eyes, that power was a tangible thing. They also questioned if lecturers should have power and **“how can lecturers feel empowered”** themselves.

Relating specifically to the lecturer, one had written that having **“confidence and experience” would “allow easier sharing of power”**. This perspective did come through in the discussion in the workshop where some of the more experienced lecturers felt that they were less **inclined to “wield power”** or at least thought that they were.

The next question asked them “what would you say to the learners about your thoughts in relation to incivility and power? One recognised that it was the responsibility of **“both sides”, supporting a collaborative approach**. This was reflected by another who reported that it **“involves mutual respect, sharing and collaboration”**. Focussing specifically upon power one participant wrote that “there is a link (to power) but there are many other factors which are of equal importance”. They did not actually develop this any further. It could be postulated that some of these were shared in the workshop and it could be worth pursuing this angle further in the future.

Looking prospectively the following strategy was proposed by one lecturer who is **“keen to pursue a balance of power and hopes this decreases incivility in class”**. How we see power was important as “it is all perceived and there are power situations throughout life experiences and it is about how we manage these”. **Participants were also invited to make suggestions “about the next workshop” and not surprisingly comments pertaining to the use of the hand-outs were evident. One participant thought that they had been “a bit confusing” and that they had not matched the presentation. Equally some of the text on the actual presentation had been “too small”. Another had felt that the discussion had “been fragmented by trying to review the learner thoughts/comments”. As a consequence they had not been able “to follow the discussion as well”**. And whilst acknowledging this, the learner perspective had been an important part of the research and the participants were asked to engage with this. Potential changes for the future may involve the utilisation of a different learning/teaching aid and/or less pages of the actual hand-outs, which has already been noted.

One participant had enjoyed the workshop describing it as **“insightful, supportive and informative”**. They also **commented upon the refreshments and associated snacks which I had provided in a complimentary way and had “loved the nibbles”**. Amusingly another had said **“employ the same caterer”**. Another had “loved the session”. So there was some positive feedback and constructive criticism with respects to the hand-outs and the covering of too much information.

7.d SSW: Participant evaluation feedback

Four students arrived on the day. One sent their apologies and another person who was expected, did not get in touch. So although the group were lower in numbers the session developed well with some interesting debates and discourses coming through. Generally the workshop evaluated well, of the 4 participants two scored 1 and two scored 2 on the workshop being extremely useful in “relation to the issue of incivility, disruptive behaviour and the notion of power”. As for the exercises and discussions one scored 1 with the remaining 3 scoring 3. With three rating the hand-outs at one, and the other at 2.

Students had been **“thinking about the internal context and how it plays a role in incivility and power.”** And how “difficult it is to find an “ideal” balance of power”. The workshops were;

“...enlightening me on how power and disempowerment contributed to incivility” and “how context dependent this is”

It is important not to **“change everything just because of a few gobby people”**. Lecturers could use a lecture on **“students resistance to learning-group dynamics”**. **“Lecturing is a subtle game. Practise”**

Discussing specific strategies a participant provided the following experience where one lecturer talks very quietly in an attempt to gain the learners attention. If the student cannot hear he asks them to move to the front. The group wondered about the hard of hearing in relation to this strategy; however the contributing participant said that it seemed to work. The same participant perceived DB and incivility as a minor issue, **akin to “a wasp buzzing around your head”, but of course a wasp can sting.**

From a wider perspective recognising higher education and associated nurse training, a participant talked about a friend who had been a “nursing assistant” and had some regret about doing the registered nursing course as they had been taken away from time with the patient.

7.e FJW: Participant evaluation feedback

Once again the approach was evaluated positively by the participants with the majority finding the workshop extremely useful in enabling them to discuss the presenting issues. Equally the exercises and discussions were perceived as being very useful in achieving the same goal.

What questions or issues (positives and challenging) has the workshop raised for you?

“To understand what incivility is and to explain it in words. I will consider what I have learned for my future, in the sense of incivility in the classroom”.

“Excellent hearing how lecturers experienced and deal with/reflect on incivility/disruptive behaviour. Is silence “disruptive?”

“To reflect upon practice and my views and values of learning and teaching”.

“Too many”

“Different perceptions of incivility. Strategies/approaches to managing incivility. School wide support/staff development for classroom management”.

“Enjoyed the handouts because the students comments were able to be elaborated upon. Raised many issues and discussions about how I facilitate learning in the classroom”.

What do you perceive as being important when working collaboratively to explore the management of incivility?

“Understanding role, respect for individual,experience”

“Being able to work together with lecturer helps to be able to see other points of views”.

“Listening, turn-taking, respect”

*“Having opportunity to read and interact with students around the issues of incivility. Creating an environment that helped to promote the opportunity to discuss the issues. Food and drink helped create a social type of context which was **very positive, thanks**”.*

*“It should be conducted more frequently to **increase a collaborative approach to reducing incivility and increasing the learning experience**”.*

“Respect and honesty. Time and opportunity to discuss issues with students and colleges”.

“So important to talk to the students about how the experience is for them and what civility and incivility means to them, thank you”.

7.f FLW: Notes- recorded generated data

(Taken from flip charts and my personal reflective notes).

Workshop Structure and delivery

As highlighted within the content of the pilot workshop the reflective process was the same for this and all the proceeding workshops. As for the on-going evaluation, this also remained the same, although the questions which were asked reflected the feedback from the preceding workshop. This is in keeping with the chosen action research methodology.

The first workshop had been productive and the 11 participants had interacted amongst one another and meaningful discussions were developed. Balancing this was the awareness of the 2 hour time frame and occasionally these discussions had to be managed and directed on to other issues. There was the provision of light refreshments which added to the relative informality of the workshop, a desired goal to encourage greater discussion and participation.

Like all workshops ground rules were agreed upon and **whatever was shared within the workshop remained confidential, over and above the content generated for the purpose of the research or if the contributor shared it themselves outside, however this was their personal choice.** Equally all had read the participants letter and also signed the consent form. The Nursing and Midwifery Council clause, within the participants' letter, was also brought to their attention and all agreed with the same.

The "contextual proforma" had been completed comprehensively by the majority of the participants, although there was a spelling mistake with "their"Doh! Reflecting time the evaluation forms were taken away by the participants and I also e mailed them soon afterwards. There is awareness that for **future workshops the evaluation forms should become an integral element of the delivery** with the last section accommodating their completion, thus ensuring that all contribute to the process.

Reflecting the potential nature of the **content to be shared, there was a degree of vulnerability** expressed by the participants and that is one of the main reasons why the ground rules and associated boundaries were so important. Not only mirroring the ethical component of the actual research approach, but it also created a relatively safe environment which would facilitate the sharing of those pertinent personal experiences.

In response to the Clark and Springer's definition of incivility provided for the session participants perceived this as being s "powerful" and "extreme". A discussion developed around the assumed choice that adults made when they came into higher education, unlike secondary education the external expectations were not legal or at least not mandatory.

Incivility

At the preliminary stages of the discussions there was a consensus that the perceived incivility can come from the lecturer as well as the student. This could be demonstrated in how the teacher speaks to the learner at a particular given time within the classroom and also afterwards to a colleague. This perspective was developed further when one participant focussed upon attribution and referred to an **"old colleague" whom in the past had used the metaphor of a "zoo" to describe students and their associated behaviour. Another made the observation that a zoo was an "unnatural habitat" and was there a link to the contextual focus of the research project?** With the widening access policy within H E were some students finding themselves in these "unnatural habitats" and feeling trapped and contained?

Younger students were perceived as having more potential to be uncivil reflecting their relative inexperience. Students had to be nurtured and the lecturer could also be a role model in demonstrating civil behaviour. (And also uncivil) Hidden agendas and agendas in general were discussed and the notion of the **"shifting role"** Being open and transparent about the teaching process was perceived by a number of participants as being important in creating "equal" relationships. Interestingly this was also coupled with having feelings of vulnerability and "fear" and the term **"emotional leakage"** was used to describe where the lecturer may give too much of

themselves and thus feel vulnerable in the teaching situation. Grounded very much within the internal context were lecturers in danger of leaving **themselves “wide open”** engendering feelings of “anxiety”? Staying with the internal context, are teachers carrying this vulnerability when they enter the immediate context of the classroom? From this point looking out for behaviour verbal/non verbal which could be interpreted as the student appearing bored or not interested, this anxiety has been internalised and now has a bearing upon how the situation is perceived. (Possibly work on the question element, be more certain)

As for specific strategies “holding the students” was about setting clear boundaries, one participant talked about the time when nurses taught in uniforms and expectations were clear, students “did not need to think”. This notion of not “needing to think” was not as extreme as it may first appear. It did to a certain extent reflect the academic level of the courses at the time and the “professional” image of nursing. Now with an all graduate profession the nurturing of critical thinkers has to be encouraged. This wider professional and societal context can at times be in conflict with the notion (Liberal humanistic) of what higher education should be about, that is creating creative thinkers, problem solvers and reflective thinkers who challenge the status quo. (Some links to curriculum ideology here). A discussion developed around pedagogy and general teaching and this was linked to andragogical approaches as well.

Being late and associated interventions

The following content was generated from the 2 case scenarios which can be found in the appendices. The scenario focussed on a very common issue within teaching and that was students coming in late to a session. There was a consensus of opinion that at the first stage the use of humour was seen as being a useful intervention, in effect to underplay the situation i.e.

“Good evening”

“I have saved a seat for you” (This being at the front).

“Glad you managed to find us”

It was deemed important not to make a public example of any of the late comers thus making them feel humiliated. **At that point the teacher would not be aware of the reasons for the lateness, such as car parking, traffic, child care and other life events.** This reflecting, to a certain extent the wider University context and the associated facilitates or lack of them, e.g. car parking facilities.

Some participants had no issues about people being late and another one was surprised by this response and this led them to reflect if he was too “black and white” about it. Some thought that it was important that late attendees were genuine about the lateness and apologised for the interruption, so whilst accepting responsibility for being late there was still a **“mutual respect” between the teacher, learner and of course the wider group.** The negotiation of start times was perceived as a useful strategy, however one participant did not want learners “taking a lend”, especially if the lateness became habitual and cultural then a state of “mutual disrespect” could develop between all the parties involved.

Role assignation was put forward as a notion and this was linked to the idea of agency and agents. (Make connection to Bourd.). People had to take responsibly for their actions and although the contextual element of the research was to shift away from the notion of attribution, the exploration of the internal context did allow for this angle to be pursued further.

As the scenario developed and the lateness became more of an issue, the idea of “group management” came into play and something may have to be said regarding the group and associated ground rules, asking the student(s) to stay behind and discuss the concerns. This is now about applying “rules and regulations”. There has been a shift from the use of humour to the application of formal rules, as the earlier strategies were perceived to have not worked.

From a wider societal context a discussion developed around cultural issues, not only the culture pertaining to the “local” student but the different cultural needs of international students. **The misunderstanding of non verbal communication, such as the lack of eye contact may well be a sign of respect for the teacher, which may be misinterpreted as an expression of no interest.** It was important that we were able to clearly “ascribe meaning to behaviour” and not endeavour to see it

in isolation, isolation from other contextual perspectives which may help in developing an understanding of what is happening.

The second scenario reflected a one to one tutorial situation. A number of the participants seen this as being very solution focussed and about problem solving. It was about exploring the feelings and perceptions of the student. Learning styles were discussed, could this be about the student not relating well to the delivery of the sessions? Is she alone in her perception or are there other members of the cohort experiencing the same thing? The student would be asked to give examples. One participant said they would feel guilty at this point even before the actual student's perspective was validated in anyway. **Thus regardless of attribution, it was how the student was seeing it, it was their lived experience and from an internal contextual perspective, this teacher would experience guilt, feeling some sense of responsibility.** Balancing this internal view, participants' postulated if this could have something to do with the learner's personality? From the immediate context was the environment and intimidating one?

As for the third part of the scenario and the student walking out one participant said that she would be "devastated" if this had happened. This was perceived as failure on her behalf, internalising the behaviour. Others took a more pragmatic response and talked about the possible need for "mediation". Others said that the incident would need formally recorded and this was about "covering your back". Support to manage this on a number of different levels was perceived as being vital, emotionally, cognitively and formally. Here all the contextual elements were coming through.

Students

We were reminded that students were individuals. Another suggested that to a certain extent they could be seen to be on a conveyor belt and did this reinforce **their sense of alienation and lack of individuality**, they had now become a group. (Note importance of group identity here as well). The importance of the "guidance tutor" roles with respects to pastoral support and some participants perceived that this was possibly being "diluted" with imminent changes to the role linked to the development of a new curriculum.

Language and the use of words were identified as an issue by one participant. The term "bad student" can become a self fulfilling prophecy, and who has determined this label in the first place? And if there are **"good students"** who has determined this label and does this mean that those not identified as being good **are by default "bad"**. In relation to a strategy one participant was inclined to use the 3rd person when discussing issues and reactions to incivility and D B. This he said detaches both the learner and lecturer from the given situation, this fits relatively well with the disruptive context notion. **"Shifting tolerance/tolerability"** was put forward as a strategy and approach by one participant. This may come about when a lecturer is more experienced and is less dependent on rules and regulations. "Reflection in action" was seen as a development in this area.

7.g FSW: Notes- recorded generated data

(Taken from flip charts and my personal reflective notes).

At the start of the workshop ground rules were agreed, all would be treated with respect and their contribution would be confidential. All agreed with the NMC code of confidentiality clause in the participant's letter.

Incivility

By “ignoring” the incivility/DB it has a devaluing effect on the other learners in the classroom. If a person is talking to another, whilst the teacher is teaching, then this act can be perceived as being uncivil by the teacher, **however the intention of those talking may not reflect a deliberate act of disruptive behaviour as we** do not know what the content of the discussion is at the time e.g. it may be focussed upon the subject being taught. The Clark & Springer (2007) definition reflected class and cultural elements and the word “rude” was perceived as being a subjective middle class terminology. Incivility-cultural expectations, the definition reminded one participant of “Victorian” values and though it to be archaic and middle class. And “rudeness” does it really matter? We should live in a civil Society, moving away from offensive an act or behaviour”, being respectful of cultural differences. Did the example reflect the **diverse cultures, one student referred to the issue of eye contact and from an African perspective direct eye contact was seen as being disrespectful**, whilst here in the UK students are encouraged to make good eye contact when communicating with others.

Lateness

From the first case scenario from the workshop, **students get “miffed”** when people come in late. **Being late can be the “usual suspects”** which implies that it can become cultural and habitual with some students. Some of us **“bust out guts”** to get in on time and others just seem to stroll in when they feel like it. Those coming in late were seen to be **“taking the Mick”**. There are expectations that the **responsible lecturer is seen to manage this situation**.

Why were these people late? At that given time we do not have this prior information, it could be because:

- **Traffic jams/ Public transport/kids...life in general.**
- **Could be a hangover, “fresher’s flu” or just laziness.**

One participant had become much more organised as a result of being on the course. Prior to this they had a chaotic life and this tended to have a “knock on” effect to the rest of their day if they were late at the beginning of it.

The 10 min rule, is arbitrary and divisive, as someone could have invested a great deal of energy in **getting into class, being 10 mins late, whilst another could have just “dawdled” along being 5 mins late, but in effect had acted in a more disrespectful way than the later individual**. We are pre-judging some of the reasons. We need to **look at lateness from both sides**, explore the circumstances in relation to the actual reason for being late. At this stage a participant pointed out that those who were probably responsible for consistent lateness would not be present at a workshop like this as it specifically focussed upon behaviour which they were responsible for. By appearing to ignore the behaviour the lecturer almost encouraged them to come in late. **We are all adult learners** and it is up to us to make sure that we learn.

There needed to be an **“objective standard of incivility”** as perceptions were very much in the **“eye of the beholder”**. A discussion developed around the context of Univ. in comparison to practice and that students were very very rarely late for **practice and as this was a professional course they should value the university in the same way**. When teaching children it is easier to **“lay down the law”** however when teaching **“older” people you need to try and treat them like adults or you can get their “backs up”**.

How the lecturer managed this situation would reflect their personal strengths or weaknesses. The context of HE was important and once again comparisons were made **to teaching children, but of course with adults you have to be different...andragogical approaches?** The scenario was perceived

by some as being “just a normal lecture”. In relation to the 3rd time the group thought that it should, at the least, be reported to the guidance tutor.

“A little bit of public embarrassment might stop them from doing it”. It was important that the lecturer was seen to be doing something about the lateness. **Preferably in a diplomatic way, not punitive, maybe by using humour and/or irony.**

Disempowerment

Wider perspective why did the students come into H E? To meet the needs of patients and residents. One participant talked about the way that they felt that H E had enabled them to mature and personally develop. **A discussion arose about widening access and the “inflation” in academic qualifications.** In essence this reflects the perception that to do most roles these days you needed a “higher” qualification than you requires about 15-20 years ago. Will nursing becoming a graduate profession make a difference?

There was the pressure of achievement which was acting as an external and an internal force, a driving factor. **Was HE having a disempowering effect on some students who were coming through the widening access doors only to fail with resets to the academic work?** One participant, from a “local” cultural perspective said that they came from a background where friends and relatives were going on to study medicine and for her to come into nursing was perceived as being inferior.

Participants talked about lecturers who just taught all the time using PowerPoint. People appeared to be **engaged, but passively just allowed the content to flow over their heads.** So in effect there were no obvious signs of incivility or DB, but they would question if any learning was taking place. So whilst there may be times when people talk, use their phones etc, this does not necessarily mean that they are not actually learning anything.

It is important that lecturers engage with students and enter into some kind of dialogue with the learners. Learning styles were discussed and a recognition that these needed to be accommodated in a teaching session. One participant recognised that their ability to concentrate was limited and after a while their attention span would run out and for a short period of time they may need some “time out” from the lecturer and this may be achieved by switching off for a short while, here they may check their phone for instance but then reengage with what was being taught. This, they said, was not incivility it was a normal way of coping. They also went on to say that it was her choice to be there, **in Univ and the lecture and as an adult learner she should at least sit and “look like I am listening”** and if not then it is my problem not the lecturer's, ultimately it is her decision.

Interventions

Participants were given a handout of the key themes that had come from the lecturers group interactions, from the first workshop. This was given at this stage (about 2 thirds of the way through the workshop) so they could comment on the content

The interventions with regards to managing in and DB **were best carried out in the least restrictive way. Once again the notion of behaviour being in the “eye of the beholder” was discussed.** As for specific incidents such as students playing games on their phone, or talking to one another, one participant talked about the **challenge as a student with a learning disability and the effect that these behaviours can have when she records the lecture. If there are distractions like these around her, what she tends to pick up as well as the lecturers voice is this background noise which of course interferes with her ability to listen and accordingly to learn.**

As for the contextual perspective **of being in a classroom some participants talked about taking on the student role and to a certain extent reverting back to “childlike” behaviours** when they were in class. This of course was not the case when they were in practice. Referring to the notion that the lecturers workshop identified, **“shifting tolerance” one participant said that if this happened**

all the time then the lecturer could be likened to “a clown at a children party”, trying to please everyone.

Holding students, the examples from the lecturer handout were shared and the consensus was that **it was a professional course and lectures should be treated with the same respect that the work environment should be treated**. This was the message given to the participants at the very beginning of the course. **The students laughed at the zoo analogy and humorously agreed with it.**

During the first 2 weeks of the course the participants said that they were indoctrinated with the “50 ways to be chuckled of the course” message. Yet in their experiences some students who were perceived as being problematic and not engaging e.g. much time off, were still on the course, despite the fact that they had not attended many of the lectures. The course was a mixing bowl

- **The 1st Year- was about rules and regulations**
- **2nd - awareness dawns that you are in the second year and need to get your finger out**
- **3rd - it was about qualifying and reflecting upon the 3 years the jigsaw puzzle was coming together.**

7.h SLW: Notes- recorded generated data

Delivery

Workshop got off to a late start (15 mins) with a number of late arrivals, some over confusion over room number. The group, represented by one individual did apologise for the late start, which was a respectful course of action to take. I was aware that I was playing “catch up”, recognising that I had 15 mins less to accommodate the workshop content, whilst at the same time not wanting to stifle or rush any creative and interesting debates.

Equally 2 hours is a relative short period of time to explore some of the key themes. At this stage in the programme I am gathering and generating data which informs the proceeding workshops. This content is of course growing as each workshop is delivered, hence the limited time to explore content. Although positively speaking the fact that my approaches seem to be working, in that I am actually generating data is a very good thing.

The tools that I am using still appearing to be working well, although one participant said that she enjoyed talking and **discussions and stopping to write her thoughts was deemed as being interruptive**. She suggested the use of tape and/or video, I explained that I had wanted to make the workshops as natural and normal as possible and had chosen not to use these. **Another participant said that if I have used them then she would not have been as open, being restricted by their presence.**

At the start of the workshop, as usual, the ground rules were agreed, basically that everyone would be treated with respect, their contribution would be confidential and everyone would be “professional”. Potential conflict between NMC and specific branch of nursing (this related to the comment about different branches having different values and should they not all be underpinned by the NMC Code of Conduct.

Do we institutionalise students when we bring them into H E and does this affect their ability to be **“critical thinkers”**. With respects to the immediate context, furniture became an issue and the need **to have good quality functional furniture (fundamental simplicity)**. Delivery of a consumer based model, based on quality assurance mechanisms for(reliability and validity). Value for money, blended learning, the importance of the guidance tutor role.

In relation to strategy authoritarian interventions were perceived as not being helpful in the “long run”. **Humour was a useful intervention, someone citing a sleeping students as an example.** Although another participant had confronted a sleeping student which seemed to work as well.

Power

Returning to set ground rules remains another strategy. **However were these ground rules imposed or truly collaborative?** Can you give student permission to leave whenever they want, within the immediate context, relying upon the wider Univ and societal context to prevent them from abusing this, flirted through their internal context? **There is fluidity about the notion and practice of asserting power.** Subservient behaviour linked to perceived attributes (from the students, giving the teacher power).

Is power earned or given? **It is in the “eye of the beholder”.** Application of power is more important, what we do with it. But is it something that exists? Knowledge is power. But does power actually belong to anyone? Can people become powerful. **Do we hold power are we power brokers?** If so **then can we actually share power, but** who has the control to make this decision? Power is something that you can have and it's something that you can lose.

Student's automatically view lecturers' as having power. As a new lecturer has power got to be earned as well as it being given? Being introduced as a new lecturer was disempowering for one participant, as this reinforced their perceived inexperience.

We need to understand the threshold pertaining to power and as far as DB and incivility the institution requires tool kits and a policy based upon principles and values, not being too specific on how to manage the incivility. As being too prescriptive can remove autonomy. It was also important that there was consistency with regards to the contextual management of incivility.

As for delivering a specific session **sometimes it felt it was more about getting through it (from the point of view of the teacher) rather than realising if any learning was actually taking place.** Just making it though a session was perceived as having a disempowering effect. **This was related to anxiety.**

Context

Here there may be an interplay of contexts, the immediate context of having to deliver the session in a classroom and the associated subject (new to the teacher) triggered the uncertainty which led to the internal context feeling anxious and afraid of the actual session. This needs to be articulated in a better way. Also link to internal and external. Another participant recognising this situation talked about a 2 elements to their own personal experience. Whilst feeling disempowered by the subject they had to teach, not being their actual topic...they decide to involve the learners and contextualise it within their experience, thus the learners were providing direction for the session, although it may still be controlled by the teacher, the power was perceived as being shared. **Learning through the sharing of power.**

Learners' as partners, was this actually possible and if so then was it an equal partnership? Relationships, dynamics. Does a more experienced teacher have less need to overtly assert power when teaching? This reflecting their experience and possibly intuitive feel for the process? How do we use power and how does the institution assert power?

Supporting and teaching students was utilising power in a meaningful and nurturing way. **Encouraging freedom of thought and expression** and developing the individual to make them less vulnerable. Not exploiting the student or the position.

7.i SSW: Notes- recorded generated data

Focus on power

Knowledge was perceived as being valuable and having it was about having power. **Leverage was perceived as being important,** with respect to someone thinking about a strategy or course of action a more powerful individual would be able to actually act upon this and effect some change. There is a power differential, between teacher and student with the teacher being perceived as being more powerful. Self-motivation was seen as an empowering act and this was described **as a “virtuous circle”, as it consequently led to better work, better marks and being “liked” by the lecturer.** (Good student bad student debate).

Marking was seen as a way of exerting power, hard and easy markers. The marking range e.g. 30% of the available marks are over 70. Students need to know the individual lecturer both in the classroom and for marking, this knowledge and awareness enables them to adapt and shift their behaviour dependent upon the teacher at the time. There was a **perceived artificiality to the sharing of power and that ground rules and boundaries should be “negotiated” in a much more subtle way by the teacher.** This apparently can come with experience.

There is a psychodynamic element to the issue of power, we are concerned with an external locus of control but what about more focus and concentration **upon the internal context. The teacher’s ability to empathise with the learner was seen** as being very important in enabling the sharing of power. The same participant perceived DB and incivility as a minor issue, akin to **“a wasp buzzing around your head”, but of course a wasp can sting.**

One lecturer talks very quietly in an attempt to gain the learners attention. If the student cannot hear he asks them to move to the front. Wondered about the hard of hearing in relation to this strategy, however the contributing participant said that it seemed to work. As for H E and associated nurse training a nursing assist. had regretted doing their Reg nursing course as they had been taken away from time with the patient.

The “good student” plays the game whilst the bad one chooses not to. Why was this the case? Part of the “game” was the setting of boundaries. Another factor included the actual curricula versus the hidden curricula/agenda. From an individual personal angle *“we can have a vested interest in our own education”* there is an age perspective, the more mature student wanting to focus down on their education, whilst the *“younger ones”* have a more reckless view on life with there being plenty of time to achieve.

VAT

Internet and IT was identified as being a pertinent area for learning especially for the future. Talked about the role of the individual lecturer, their personality, charisma and the experience that they bring to the role, developed the notion of the **“Value Added Teacher” (VAT)** and what they specifically bring to the learning environment. (Internal Context). **“Dyson slicing”** was the imparting of pre-digested knowledge in manageable chunks for the learner, being flirted by the teacher. There is a subjectivity to power, it can be situational (contextual). There are different forms of power in different contexts. **Power by proxy, class basis, and a societal/institutional basis.** There is a psychodynamic element to the issue of power, we are concerned with an external locus of control but what about more focus and concentration upon the internal context.

Rules

There was a **perceived artificiality to the sharing of power and that ground rules and boundaries should be “negotiated”** in a much more subtle way by the teacher. This apparently can come with experience. There are overt and covert rules/issues to do with power If you know these then you can play by the rules. (Back to playing the game). you can negotiate your way through the learning process, control and expectations. Internal psychology, internal context. Does incivility link with peoples’ memories of school? Cultural perspective, e.g. non verbal **behaviour the crossing of arms not seen as a barrier but a sign that you are being attentive to the teacher (African perspective).**

Marking was seen as a way of exerting power, hard and easy markers. The marking range e.g. 30% of the available marks are over 70. Students need to know the individual lecturer both in the classroom and for marking, this knowledge and awareness enables them to adapt and shift their behaviour dependent upon the teacher at the time.

7.j FJW: Notes- recorded generated data

SSW: Notes- recorded generated data (Taken from participants and my personal reflective notes).

Participants' definition of Incivility

"Incivility involves disruptive behaviour characterised by the absence of civility as defined by a consensus of individuals (at a group, professional, organisational and societal scale) which is expressed in an implicit or formal code of conduct".

Participants' contextual strategies for intervention

1) Immediate

Open discussion of civility/incivility and power.

- **that we should be talking about it freely within the corridors and classrooms**

Promote civilitypreparation other? Both staff and student

- **Work on the positive reinforcement**

Dynamic..... daily, hourly

- **That the notion of civility should be part of our daily business**

Quality and engagement.....responsiveness

- **We should be encouraging engagement**

Find out what the group/individuals are feeling.....empowerment.....explicit expectation.....differentiations explored further.....

- **ensure that it is two way**

2) School/Institutional

- **Should be introduced in the teacher training programme**

Quality assurance

- **Civility- Part of a measure**

Group dynamics sessions

- **Make sure staff understand how groups work, the psychological/social theory to them**

GT input-expectation

Inconsistencies reduced

- **We should be all saying the same thing, i.e. the ten minute rule or not!!!**

Reduction in anxiety-timetabling

- **Staff feel anxious before they go into class, raised anxiety may provoke a more authoritarian style**

Clear terminology

3) Societal/professional

NMC “good people”

Nursing itself is concerned with ‘safe’ practitioners we discussed ‘good people’ that could develop through understanding in the classroom too

Knowledge, Skills and Attitudes developed

Browne Report

Customers consumerpower shift in relation to Q A

- **Expectation increased of consumer (student)**

Internal

Reflective learners/staff

- **We urge students to reflect, staff should also formally reflect on teaching**

Intent

- **Is incivility always intentional or tomfoolery**

Emotional Intelligence

- **We need to concentrate on developing this further**

Self awareness

- **As above**

Shared responsibility

- **Learning is both the students and the member of staff’s responsibility, therefore incivility should be too**

Individuality

My reflective notes on the final workshop

Contextual definition of incivility. Started by going through handout. Using definitions to facilitate discussion. Lecturer tended to take lead to begin with. Learners were rather quiet. However they were brought into the discussion by a lecturer. Discussion was important (see evaluations) .Facebook and similar sites were brought up as a subject where incivility took place.

Rules? Were student biting back? Causation-there was a resistance to attribute to individuals. Open discussion developed about the importance of **avoidance of attribution**. Dynamics/control and

power. Adult learning-whose responsibility is it for adult learning? Individual learning/community of learning-rhetoric? **Internal-behavioural** becomes cultural.

The lecturer does not see everything that the learner does in the classroom. "We are all adults". 10 min rule. This was an adamant student perspective from the group. **My involvement was less as the discussion evolved. Agreed the 3 priorities of the session.**

Definitions-brought into focus, adopted values of professionalism, dif cultural perspectives - internal belief systems. What does the word adult mean? Professional perspective in nursing are expectations the same for teaching other courses. The participants were all actively involved at this stage.

Boundary slippage-"give an inch and they take a mile". Mobile phone individual/internal context e.g. on Facebook or an appropriate web site. Do these above reflect societal changes. Communication with one another has changed, has there been a shift in culture? **Eye contact came up as an issue again.** Inconsistency of teachers e.g. 10 min rule.

Anyone can bring incivility into a room, lecturer or learner-link between staff and patients/lecturer-students. Is the relationship similar-adopt 2 positions, problems, respect and power. Does control have to be suspended or imposed?

Group carried on to discuss what was positive in relation to engagement-but they were not working towards the "set task" I had to ask myself how important the set goal was for me personally as the researcher?" I perceived it to be relatively important to me and had to provide some direction regarding the contextual definition of incivility. And introduced time limit for the task. The discussion continued to develop away from the set task, however there were some interesting issues being discussed, but the definition was important to the research. Although the definition was achieved.

Incivility - **subjective perspective and there was a fluidity about this.** Do we need **core principles from a contextual perspective** which would allow for the subjectivity to be accommodated. Life experiences were based upon socialisation .Beneficence and non-malificence were perceived as being important factors. **Having an informal code of conduct** reflecting the values as identified in the NMC code of conduct. **Leakage comes** through as a concept again e.g. leaking out from the specific classroom.

Group given the choice to divide into 2 smaller ones for the contextual strategic interventions but they wished to remain as one group.

Fear-focus on pushing boundaries, having a sense of humour was seen as being important.

A good discussion was developing.

One participant asked if power was a "red herring"? **Q A was a mechanism, more training in the Q A procedures was needed. The "mobility" of the lecturer was seen as a way of managing** , not being anchored to the front of the lecture theatre where the IT was. Is there a formula that can be developed for incivility and/or managing it?

An individual is part of a group, should we cater for ind. need or the whole group? Develop a narrative **where people can openly share. Once again boundaries** came in to and this idea of narrative allowed the notions of Habermas to be brought into the conversation. This was linked to self awareness and E I Habermas / freedom to challenge.

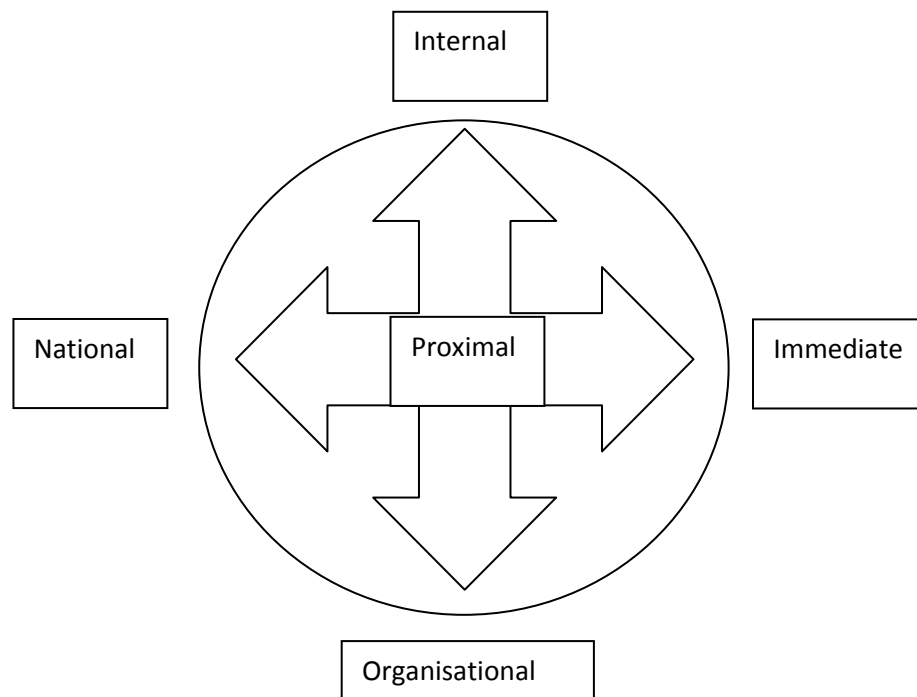
Information taken from notes on handouts

Civility is socially and culturally defined. There are **core principles respect, empathy, humanity**. Incivility varies **from context/time and place**.

The absence of civility as defined individually, context specific, organisationally and/or societal. Baseline of respect, is there a correlation between the lecturer's abuse of power and incivility? Causal link or circular?

Internal-what's going on for them? Immediate e.g. group size

Locus of control, proximal issues:



Add “distal” to the outside of **circle, national**,_NMC/NHS requirements v consumer passivity

Contradictory with application of free market forces. Map into this, expectations, responsibility, perceived and actual Control

8.a FIRST LECTURER WORKSHOP (FLW) Incivility and Contextual Questions

Part. No.	A. Please give your own personal definition of disruptive behaviour/incivility	B. What role do classroom/environmental factors play in D B and incivility?	C. Is there anything about your subject/school, faculty or University which has a unique part to play in DB/I?	D. What current national/international/policy issues impact on your teaching and do you think there is a relationship to DB/I?	E. How do you relate to the term "internal context" and what does it mean to you?
1	DB: Actions or lack of it which causes a change in the dynamics of the situation. Incivility: An action/behaviour such as not acknowledging people, being rude and using language which is hurtful...swearing.	Plays a key role: heat, space, practical issue of seating/chairs and tables to work on. It very much influences how you teach in particular getting students to work in groups. Large groups of 28 challenging in some of the rooms. PowerPoints etc may not be readable e.g. not right size or colour. Length of the session, not enough space for eating in the cafes, parking, peak busy times "nightmare for all". Timetable, rooms not always displayed. Two lectures in one room. Probably more incivility by lecturer.	Content of teaching –lecturers for example are difficult to engage with- 2 hours too long. Parking-cost-space. Position of University-routes in and out very busy peak times. Lack of IT support to hand in assessments ad hoc marks returned electronically-very stressful for students. Hand in dates dictated by factors which mean students have 3 pieces of work to deliver in very short time frame.	Bums on seats! Need to finish the course or else? Widening access. Content of teaching dictated by SHA and NMC. Students as customers, listening to and auctioning student survey. Age range different expectations-school leavers to mature students. Jump from school/access course to academia. All Degree programme. Bursary-motivation of students now.	Like the idea of internal context. It's very important and although I felt I was very self aware with good insight into how my actions impacted upon others-HOWEVER-the new role as lecturer challenged that and my self esteem, for example, was not as high, Had to reflect and learn and really give consideration on how best way to deal with Incivility and DB. Developing strategies through the observation of others for example has helped me think about me the individual can handle situations, which is comfortable with my style and beliefs. Have ignored, shouted and challenged.
2	Behaviour or content that causes jeopardy to the learning experience. Subjective dependent upon student's lecturer's belief and value base.	Layout of classrooms not always conducive to great learning env. Chairs with desks create barriers. Equipment not always effective. Lecturers ability to adapt to the environment to suit learning needs.	Practicalities-timetabling, travel to placements, queuing-paying for parking/travel. Lack of spaces for students to bring lunches. Queuing-assignment receipting office. Array of complex systems/policies.	Very self aware-that would internalise DB/I could be due to limited experience, however alsoto values/beliefs and respect, wanting to provide good service. Increased confidence may result in less Inc/DB.	Very self aware-that would internalise DB/I could be due to limited experience, however alsoto values/beliefs and respect, wanting to provide good service. Increased confidence may result in less Inc/DB.
3	Behaviour that falls outside of the negotiated rules and boundaries and culturally accepted norms and values.	Potentially fixed environment that dictates how learning occurs-heating, seating, power differentials teacher-student. Timing.	The rules and regulations of the university and the inconsistencies of approach. Different fields of nursing have different values and beliefs. Rooms and timetables.	Student experience is changing to a consumer based model. What will they pay for ? Attrition/standards influence relationships and create some resistance to implementation.	The use of language Avoid terms "bad student" "nice student". My views, beliefs, anxieties-this personal narrative influence relationships with incivility. Role Legitimacy, adequacy and support
4	DB-Behaviour that either directly or indirectly affects the process of learning.Incivility- is culturally biased and is more difficult to define as it is many levels- socially, culturally bound but is related to the violation of others rights .	Heat, cold, warm, table and chairs.Classrooms,Lack of a white board.Ward environment?	Curriculum development –core skills and lack of lecturer knowing the full process e.g. teaching only year 1 and the level.	Consumerism, assessment, NMC-Risk Management, Graduate profession-will they make a difference? Wider access-pressure for success, what is success?	Success of learning is very powerful for both students and lecturers. Interest in student and engagement , very comfortable in self, feel developed, informed with the material and content, not tired, being adaptable to group an individual needs, emotional intelligence. Rogers Therapeutic relationship is fundamental in my teaching.

FLW Incivility and Contextual Questions (cont)

Part.	A. Please give your own personal definition of disruptive behaviour/incivility	B. What role do classroom/environmental factors play in D B and incivility?	C. Is there anything about your subject/school, faculty or University which has a unique part to play in DB/I?	D. What current national/international/policy issues impact on your teaching and do you think there is a relationship to DB/I?	E. How do you relate to the term "internal context" and what does it mean to you?
5	Interrupt the flow of teaching and learning , purposeful/unpurposeful-"disempowering" control. Disrespectful of others, expectation conflict of acceptable behaviour and attitudes.	Heat, light, able to hear (audibility) able to see clearly, (visual) , SPACE	Different perspectives, culture, classroom incivility, professionalism.	Financial cut, open access, quality/perception of being a University	Personal beliefs/perception of classroom behaviour or student./lecturer relationship. Control/tolerance of D B. Reflection on what has happened, think what can be done better in the future.
6	Behaviour that interferes/distracts from the purpose or intention of the session or encounter, whether that be in relation to teaching or learning or a personal experience. Incivility means being impolite, disrespectful and rude.	E F play a significant role in classroom learning so incivility is more likely to occur if factors such as too hot/cold are evident within session. Often outside of individual control but preparation for session and learning environment has to be considered.	Financial impact, need for attrition, diverse and changing nature of student group, graduate profession, Quality Assurance.	Timetabling process very complex and this can create BD/I amongst students. Curriculum is set by school, it is a professional course so bound by NMC and this is reiterated to students. Guidelines/recommendations e.g. ten min rule/classroom behaviour.	Personality and self respect, self awareness, confidence, values and beliefs, personal experience. Reflection in and on action, students very important in role. Acknowledging self and students is a 2 way process and expectations need to be articulated.
7	Behaviours which are perceived by the individual or group to distract or interfere with the learning process/goal or purpose that may also cause offence.	Pivotal and important as a starting point for engaging with students in the learning process. They can act as a motivator and remind participants of the values of the institution etc.	Students fees impacting on choice of university courses. Impact of attrition on University. Students as customers and expectations.	Organisation needs to enable students by easing access to timetables, room and car parking. Professional codes-responsibilities.	What it means to me and how it effects me.
8	Social norms-expectations Child -parent relationship T.A. Model Behaviour (including attitudes) that impacts on others and their ability to learn.	Presumption that things will work (computer, lights etc). "Favourite rooms" for lecturers and students. Temperature control-comfort. Proximity "crowding"-distance too far away.	Professional code of conduct	Higher Education Expectations Parity between Institutions	Self worth/values-beliefs/Anxiety/Heightened awareness/ searching for coping strategies

FLW Incivility and Contextual Questions (cont)

Part.	A. Please give your own personal definition of disruptive behaviour/incivility	B. What role do classroom/environmental factors play in D B and incivility?	C. Is there anything about your subject/school, faculty or University which has a unique part to play in DB/I?	D. What current national/international/policy issues impact on your teaching and do you think there is a relationship to DB/I?	E. How do you relate to the term "internal context" and what does it mean to you?
9	Relationships/childish behaviour/Distractive" behaviour to others and lecturer. "De-individualisation". Behaviour not matching professional status.	Can contribute if class is too small students lack personal space. Lose class if it is too hot/cold light/dark/cramped..	Reinforce professional standards e.g NMC lots of teaching for critical care so need students to listen.	NMC Guidance Political pressures, students, jobs, staff security e.g. jobs/pensions etc. National drivers, changes in fees/Degree only courses.	How I feel, my experience, my personal life, social status, humour. My stress levels, my professional standards, self esteem. All these things effect how I see DB/I. But these can change on a day to day basis. I have a very black and white approach, in critical care , it is very rule grounded.
10	Respect for others is missing/widening impact access-impact/ A lack of respect for others.	Students feeling valued/feeling comfortable/valued/size of groups/Maslow Hierarchy of Needs	Professional values reinforcing the need to behave as expected in practice.	Resource model driving curriculum/Cost effectiveness/knowledge transfer versus values.	Personal values/beliefs Respect for self and others Demonstrate caring and value Emotional Intelligence
11	D B may be considered as challenge or deliberate.... to test the boundaries of the lecturer/student relationship and student/student relationship. Incivility can stem from D B but it is more strategies to show disinterest and lack of respect for peers.	Poor environment light/temp etc. Will disengage the students, classroom that do not allow sufficient space limit activities and frustrate outcomes so that incivility almost happens by accident –a warm dark lecture theatre just after lunch for 2 hours can almost promote incivility by the actions of physiology not "wilful" behaviour.	Lecture format-size of the groups/practical ideas to introduce new elements into curriculum to foster student engagement.	Widening access/student satisfaction through quality (NSS) to reduce attrition and give value for money-changes to funding.	Personal experience allows flexibility (anxiety) . Awareness of cultural norms /understanding and respect/student circumstances/experiential confidence.

8.b FIRST STUDENT WORKSHOP (FSW) Incivility and Contextual Questions

Participant No.	A. Please give your own personal definition of disruptive behaviour/incivility	B. What role do classroom/environmental factors play in D B and incivility?	C. Is there anything about your subject/school, faculty or University which has a unique part to play in DB/I?	D. What current national/international/policy issues impact on your teaching and do you think there is a relationship to DB/I?	E. How do you relate to the term "internal context" and what does it mean to you?
1	Context specific it looks different in different environments. E.g. On public transport, in a bar, in a lecture.....the latter being the most obviously hierarchic. DB/Incivility other defined: us/them discourse...."othering", breaking the "rules"-but who sets them and does everyone know them?	Implicit hierarchic environment. Rules (i.e 10 min rule) create rule breakers. Lecturers' approach to learning i.e. pedagogic, collaborative....the "shut up and listen" school. ...whose lectures have less DB/Incivility (though less learning?)	The bursary element? Plays part in motivation of students to apply for training. (Ditto the bums on seats/cash cow element).	Demographics-ageing population. "Academicisation" of nursing-perhaps academic aspect perceived as less relevant than experiential side. Changing job market, death of primary industry. Bursary seen as an easy option for school leavers.	Expectations based on previous experience of studying in 90s. Internal conflict/dynamic "internal fascist/policeman"-wants order imposed.
2	Factors that are negative towards student/lecture Input/output	Classroom Numbers (pupils), Lateness, Size Mobile phones Environment Noise, Temp, Set up			Enthusiasm Communication Development of learning
3	Context Specific Different behaviour in different places may be deemed as uncivil or acceptable. Too difficult to define DB without a specific context.	Can be distracting Heating Issues Size Cramped Segregated	Different to other Uni courses	Work longer hours to support self. Mix of classes-easy to get on. Laziness not bothered.	Makes me judgemental towards people who I deem "rude". Splits class with views.
4	D B is "Instrumental behaviour which detracts from a positive outcome". Incivility is: Relationship changing behaviour which devalues the other person".	Size of classroom/heat etc. can make learning more difficult. Quality of decor.- if old and dilapidated then it devalues the learning experience. Furniture- the individual desks that the top falls of when you sit down are disruptive. Use of language-acronyms etc Size of desks-adults are bigger than children! "death by powerpoint"	Professionalism	1997-"Education, Education, Education". Money put into education. Student bursaries for nursing – becoming means tested. Nursing becoming a graduate profession. Fees for other Uni courses Lack of jobs	How you feel at the time. Prior knowledge, prejudices, beliefs, values. Background, class, race, education, wealth.
5	D B is "Instrumental behaviour which detracts from a positive outcome". Incivility is: Relationship changing behaviour which devalues the other person". This is copied from the above definition, (however participants were asked to discuss in pairs)	Size, time, chairs in the seminar rooms. Language.	Classroom size To provide some training that's committed to behaviour management.	Commitment to the course Disempowerment	Self awareness Listening Code of Practice Punctuality

FSW Incivility and Contextual Questions (cont)

Part.	A. Please give your own personal definition of disruptive behaviour/incivility	B. What role do classroom/environmental factors play in D B and incivility?	C. Is there anything about your subject/school, faculty or University which has a unique part to play in DB/I?	D. What current national/international/policy issues impact on your teaching and do you think there is a relationship to DB/I?	E. How do you relate to the term "internal context" and what does it mean to you?
6	Process that effects positive behaviour Relationships that damages the person's behaviour	Size of classroom/If it's too small Temperature Language used Chairs that have tables that fall off during lecture	Talking in lectures by other students who do not want to listen to lecturer	Education changes/financial issues	new ideas, my values and beliefs
7	DB-Instrumental behaviour that distracts a positive outcome Incivility-damages relationship	Size of classroom/noise/language used	nursing becoming an all degree course/costs (fees)		Listening effectively/ Background-education, social background, working/middle class/code of conduct
8	Anything that disrupts fellow learners or lecturers input or output.	Number of students/ too big/small/lighting/noise/temp/set up/seats		re: session-safe and sustainability	personal thoughts/body language/communication/emotions

8.c SECOND LECTURER WORKSHOP (SLW) Power Questions

Participant No.	A. Please give your own definition of power reflecting the educational perspective.	B. Who has the most Power, teacher or learner, within higher education and why is this?	3) Is Power important within teaching/learning and are their times when you feel disempowered?	D. What strategies can teachers and learners adopt/utilise to share this notion of Power?	E. What role does power have in the management of incivility and perceived disruptive behaviour?
1	Power is being in a position of authority re: teaching and learning using that power to enable students to manage and control their own learning.	Externally power would be perceived to be held by the teacher as a result of their position/status which is bestowed on them by the organisation. Organisation by class system?	Students expectations based on previous socialisation create power relations.	Create an understanding of L Os, what they will know at the end that they did not know at the beginning. Working collaboratively.	Enables explicit decision making / giving students choices re participation.
2	Power can be a fluid concept, that changes dependent upon the context e.g. lecturer in terms of environmental and facilitating this. However working collaboratively can shift this power balance to the student and relevance of their experiences	Sometimes teacher in terms of knowledge, assessment, timetables and environment. Changing political context-student survey, consumer led future-student can hold power	Addressing the imbalance of power is important to be able to facilitate learning and take a collaborative approach.	Take a more facilitative approach, feel more comfortable relinquishing power-more student led approach, philosophy of collaborative working	Organisational power, policies. Power includes issue of credibility. Authority to address disruptive behaviour, engage group, direct learning activities.
3	Capacity-capability to influence the direction of the learning that takes place	Teachers are perceived to possess the power as students traditionally are the "empty vessel" to be filled and are unprepared for power sharing in higher education.	Power becomes important when it is used to protect the learning experience of the majority. Disempowerment occurs when the balance point of collaboration/authority shifts to the authority extreme.	Negotiation of how to achieve the aims/outcomes of the learning required.	Of power is expressed forcibly the conflict is engendered.
4	The ability or opportunity to impose your views/values/belief/control upon others without the recourse to debate discussion or negotiation. ("Interesting I have seen power in a negative context")	The organisation.	When involved in situations without sufficient knowledge understanding awareness. When having to influence organisational issues-chairs/white boards /environment etc.	Acknowledge the imbalance of power and the illusion of choice. Be honest	Depends on context. The student may have power which is exhibited through incivility and disempowers the lecturer.
5	Power is the use of a one sided bias used by an educator to devalue, disrespect and disempowers a learner	The teacher initially has the most power, but after the lecture has started they can lose that power if material is boring/delivery style is poor/classroom size/environmental issues. The student then can have the power (Animal Farm)	Power is not important, prefer to hold the attention of students more like an entertainer. (I was disempowered when another S/L treat/spoke to me in a negative and abusive way and thought that I was a student, told me she knew her job and who was I to tell her anyway)	Encouraging everyone to contribute/collaborative learning/working/know the subject/ avoid running into class last minute/be able to facilitate discussion but not "interrogatory"	Power can mean that DB/Incivility may/may not be acknowledged and/or managed properly.
6	The person or group assuming, taking or given control. Power may be changeable through time period of a session. Attempt to take control/power may result in conflict unless one party concedes	Ideally: mutual-Reality: Maybe the teacher: Perception: Maybe students may feel the teacher and as a result may feel the need to challenge this.	The importance of power may be perceived as being important to reinforce roles-but not important in the facilitation of learning. I have felt disempowered in the past due to action/behaviour of students.	Collaborative approaches to be shared learning with recognition of the value of experience students bring to the sessions.	It can be an attempt to resolve DB/Incivility, but not always the best in ALL cases. We need a variety of strategies.

SLW POWER Questions (cont)

Part.	A. Please give your own definition of power reflecting the educational perspective.	B. Who has the most Power, teacher or learner, within higher education and why is this?	3) Is Power important within teaching/learning and are their times when you feel disempowered?	D. What strategies can teachers and learners adopt/utilise to share this notion of Power?	E. What role does power have in the management of incivility and perceived disruptive behaviour?
7	Practice is filled to the brim with power issues, education in the classroom and power issues are different but the definition implies imbalance of decision making, a position where one's position (institutional) is deemed/perceived by the other as having attributes that (others) should succumb to	Both : its a balance between the two.	Only outside the classroom Liz Fradd- we can only empower if we are empowered.	Peer assisted student support. Students as partners.	Development of respect, tolerance between both.
8	The person or group that has the biggest influence in a setting. Power is the control or influence that someone/something has on others or a situation	In a disruptive environment the students but generally a shifting power or shared power, throughout a session. Pressure of the student opinion "survey" and it' effect puts power tot he students even if they don't realise it.	It is important as there has to be someone who ensures the session flows and all the students have the opportunity to learn, can this happen with partnership rather than power? Yes I have felt disempowered when I haven't a deep understanding of the sessions and the knowledge behind it. You feel disempowered first starting as a S/L as the role is so alien to the role you have just left which may include leadership management of staff and respect for what you have achieved-many people know you and how you work.		Power can reduce incivility and perceived disruptive behaviour if the lecturer has the confidence to use the power and the people being disruptive accept the power in the other person.

8.d SECOND STUDENT WORKSHOP (SLW) Power Questions

Part. No.	A. Please give your own definition of power reflecting the educational perspective.	B. Who has the most Power, teacher or learner, within higher education and why is this?	3) Is Power important within teaching/learning and are their times when you feel disempowered?	D. What strategies can teachers and learners adopt/utilise to share this notion of Power?	E. What role does power have in the management of incivility and perceived disruptive behaviour?
1	The ability to translate an act of the will into tangible "real life" effects. The idea of leverage is important to this as one person (King Louis XIV) for instance, could have a demand that led to a great deal of action, whereas another person (in a psychiatric hospital for instance) could have a demand which leads to little or no real life consequences.	There is no answer to this question. All that is possible is an outline of types of power.; charismatic, institutional etc. and types of context; hot, lunchtime, over packed classroom etc. Then there is the time factor . Perhaps students would focus on the individual classroom interaction – but lecturers have the results of the whole class to justify the management.	Power is important but an individual can manage their own education and so not be disempowered in the classroom by other's behaviour. Marking is an issue here, potentially is envy based subjects as it is impossible to achieve full standardisation despite moderation processes.	This is a subtle process. Any overt effects to share power, such as "sharing of rules" or even worse "negotiation of rules" will be artificial and counterproductive. Human beings are too subtle for this, we read sub texts to readily. A skilled lecturer will be doing lots of things that students are unaware of and by empathising with students is effectively sharing power.	Pragmatically someone has to be "in charge" given high numbers but this should be person driven and not rule driven. This requires an ability to read and react to the minutia of interaction s in "real time" –a considerable skill.
2	Power is someone (lecturer) having the knowledge that is required by the student. However if I don't value the knowledge it is less power.	Depends on situation because power can be shifted. If students don't want to listen they don't turn up, power can shift to students	Yes important because there needs to be some conformity. Disempowered being lectures.	This one is difficult for me to answer because people are different, think in different ways. Teachers and learners should collaborate (engage). Enjoy seminars in a small group.	Keeping some form of control in the classroom. Setting boundaries are needed, collaboration, structure.
3	If knowledge=power, in theory lecturers have more power than students creating power differential/dynamic. If student doesn't value the knowledge of the lecturer (or denies own lack of knowledge)(power differential negated/reversed? (Also hold proxy institutional/societal power).	It's situation specific – different forms of power expressed in different contexts. Lecturer has power by proxy, a link to the "throne" and at least in theory has cultural power in cultural expectations and precedents. Students have power as group (or mob) "scum".	Not sure.....the process has to be "empowering" but not entirely sure how that's passed from lecturer to student. Some lecturers exercise power in a disempowering way i.e. a 2 hr lecture with no breaks or interaction, no open questions, just a monologue and death by PowerPoint.	Negotiated ground rules. Share responsibility for delivering teaching? (Seminars are better for this and this does happen). Not sure if there is a way to subvert the power hierarchy implicit in physical environment (i.e. lecture halls). And does power need to be shared? (Is the implication that power imbalance causes incivility/DB?)	Would be better if students as a body could be empowered to exert peer group pressure. Still thinking in terms of "enforcement" and interesting microcosm of Tory stereotypes of feckless and disruptive minority. I'd like to see reflection/discussion of what's going on for disruptive students psychodynamic ally ...support not label.
4	To be in control of oneself and ability to make a decision. Knowledge is power if those involved were able to recognise the impact of knowledge based to acquire power. Success is power the more energy (man power) the more success and outcomes.	Very subjective. Teacher most of the time. Collaborative working can balance the power. i.e. teacher becomes more powerful if the learner makes themselves available or vice versa.	Yes-ground rules on time keeping. You feel disempowered due to lack of awareness of internal feeling.	Humanistic approaches and understanding . Shared responsibilities and collaborative working. Flexibility. Ground rules.	Time management. Internal structured. Flexibility, remember you are working with adults.

Lecturer 1

“...a fantastic learning opportunity in terms of hearing other people's views about what constituted incivility” (L1, Int: 18-19).

1 **DM:** All right then, thank you very much for participating in the whole workshop
2 programme, and thank you for participating in the interviews.

3 **L1:** You're welcome.

4 **DM:** You've signed the consent form, you're familiar with the participants' letter, and
5 you've given me permission to use your first name?

6 **L1:** That's right.

7 **DM:** Okay. That's just with respect to somebody else... might be typing it up
8 afterwards.

9 **L1:** Yes, I've no problem with somebody else transcribing.

10 **DM:** Okay. Thank you. Like everybody who I'm interviewing, I sent the five
11 questions to you, so you could do a bit of thinking and preparation. I did also discuss
12 a way.. the pros and cons of that, and that will be in the research as well. And so, what
13 the first question I'd like to ask you is, what were your thoughts and feelings about
14 being actively involved in the first workshop? If you can remember that far back!

15 **L1:** I can! I thought, it was, a great opportunity... to actually share experiences with
16 other people, some of whom had started at the university at a similar time to myself,
17 and the combination of lecturers who had been here for a long time. So it was, for me,
18 a fantastic learning opportunity in terms of hearing other people's views about what
19 constituted incivility. And it was very interesting, because I think we all had very
20 different views, and I think probably one of my expectations was that... how to
21 manage incivility or behaviour in a classroom would become much more clear as a
22 result of that. And I think some of the debate that we had in that first session was very
23 interesting and very thought provoking, for me. I didn't come out of that session with
24 a... with any more clearer view of how I would manage it, I think what I came out
25 with was some of the concepts and more questions.

26 **DM:** So you say, thoughtful, interesting, concepts... and the third question picks up on
27 that as well. But rather than just interrupting your flow of thought, because we'll pick
28 this up as we go along, how was that in the preceding workshops, and what do you
29 mean by the words interesting and thoughtful?

30 **L1:** Okay. By interesting, I thought the different perceptions that people had were
31 very interesting because for example, if I am delivering a large lecture I on the whole
32 I don't have a problem in controlling the groups. And some of that I feel is because
33 I've always been very boundaried, and so right from the outset, at the start of each
34 lecture or seminar or practical, I'll reiterate those boundaries. So I think probably
35 when I first started the workshops that was my perception and I felt that was the right
36 way because it'd be conducive to... other people not being distracted and being able to
37 learn. However, there were some really interesting discussions particularly in that first
38 session with things around what constitutes incivility such as being late. Now my
39 perception on lateness for students is that yes you will always strive to get there on
40 time and persistently, this is a different issue. However my perception is very much
41 that things happen, that we aren't aware of, and that really publicly humiliating
42 students would not be my preferred approach. However there were quite a lot of
43 discussions around the group around that point, and it was quite dichotomous really
44 because on the one hand you can acknowledge that we are all late at some point... on
45 the other hand if you were working a full time post on a ward or a community area,
46 the rules would be to some extent more rigid and people are more liable to turn up on
47 time. So there were lots of debates and discussions in the first arena around that, and
48 also the issue of who holds the power. Is that power shared? I feel it's an equal
49 partnership and an equal responsibility however there were other perceptions that said
50 as a lecturer you're automatically given that power and I can see that legitimately you
51 were given that authority... I'm not sure I fully agreed with the concept of power
52 because I think you have to be credible to actually gain that power.

53 **DM:** Interesting. You used the word authority as being different from power.

54 **L1:** Yes.

55 **DM:** Tell me a little bit more about that.

56 **L1:** Okay. By the fact that the university have employed me as a senior lecturer, one
57 of the conditions that goes with that is that I'm seen to be in a position of knowledge
58 and authority in terms of... information, knowledge, theories in particular subject
59 areas where I'm perceived to be specialist and I've been employed, for that, and so
60 there's some legitimate authority within that. What I don't think necessarily I'm given
61 is the power because for me, power comes with credibility. And that can be destroyed

62 overnight, and credibility takes some time to build up, and so for me one of the major
63 issues, in this issue of incivility, and I've noticed quite a difference is that if you have
64 developed a good relationship with the group that you're teaching what I've noticed-
65 and I have no evidence, just observation- is that the incidents of incivility tend to be
66 quite reduced. And some of that I feel is that you've built up a good relationship and
67 some credibility within that group. Go in to a group and you might still have the
68 control but I think the dynamics are slightly changed within that.

69 **DM:** Okay. Good. So I suppose one of the things, just in finishing the first question
70 there, from the very beginning of the workshop to the last one, which by serendipity
71 became collaborative, has there been a difference, did you notice a difference about
72 how you thought about the workshops and you were active in the workshops?

73 **L1:** I noticed a difference in that I think my perception of incivility had changed so I
74 think I'm probably, slightly more relaxed with for example mobile telephones, I'm
75 more relaxed about letting students use mobile telephones in the classroom, for
76 policies, because I think there's more trust in that and I think that has come from
77 listening to other people's experiences and reinforcing that actually that methodology
78 is quite acceptable within the realms of the colleagues, perhaps within mental health
79 it's not widely accepted right across the university, places that wouldn't be acceptable.
80 So I think from that point of view, I think, yeah, there have been some changes. I
81 think probably I'm more aware that incivility isn't as clear cut as I thought it would be,
82 and that where I thought there would be some very clear answers I think there are
83 more questions. So for me the change has been much more around thinking about
84 incivility in a much broader sense and having that debate in colleagues and
85 understanding that at the moment there isn't a general consensus, rather than the very
86 black and white thinking that I possibly came in to, right at the outset of the
87 workshops.

88 **DM:** Okay, that's interesting. Thank you. Second question is, did you find
89 participation beneficial as the workshops developed towards participation in the final
90 joint one? Kind of written about that, but...

91 **L1:** Yes I did find them beneficial because it made me think more about the whole
92 issue, much broader issues than I had done, really. Particularly about the session with
93 the students, very interesting, and there perceptions, but I was aware that the students

94 were more mature students, and perhaps if we'd had a greater combination a greater
95 mix and a greater number, the perceptions may have been quite different, but I know
96 that there were time constraints and I know that you desperately tried to get more
97 students and it just wasn't possible.

98 **DM:** It's an interesting point you make. Why do you think we ended up with mature
99 students? Just as a point of interest.

100 **L1:** Yeah. Don't know, I haven't thought about that David.

101 **DM:** It's just that, you wonder I suppose... well! It's not for any relation to that, it's a
102 good observation and, it didn't start off with mature students there were younger ones
103 as well. It's an interesting point. The third question, and you started to, you used the
104 word perception, and what this question asks it says that what are your thoughts and
105 understanding with regards to how you perceive *and* conceive incivility and disruptive
106 behaviour?

107 **L1:** How I perceive disruptive behaviour, my perception of it, is that it can be context
108 specific, depending upon what's happening with me, with the students, what the
109 environment's like, so it's multi-faceted. That's my perception of incivility, and I feel
110 that we have different responsibilities around that, for example I perceive that I have a
111 responsibility to actually make sure that the learning experience for the students is
112 interesting, that the resources are there, that the environment's conducive, I feel that
113 they have a responsibility to... engage in that learning and do any prior work, that
114 they can so that they can contribute to that. How do I conceive? Hmm. Hmm do I
115 conceive incivility. I... conceive incivility as being something that can be very
116 disrespectful, so for example I've talked about persistent lateness, I wouldn't dream of
117 being persistently late for anything so for me, I can't conceive that somebody would
118 persistently be late for my lectures.

119 **DM:** What... when, what do you think that means, with persistently late?

120 **L1:** I think, either that is, and it could be a very practical problem with child care that
121 needs to be resolved, however that wouldn't be acceptable in the workplace so why
122 would it be acceptable in university with a fifty-fifty partnership. It could be that
123 somebody's got very poor time management, so again if that's not rectified, how will
124 that transfer into the workplace if somebody does get a full time job which is what we

125 hope for when they qualify. I also... you know, conceive that it's not just students...
126 that are, uncivil. I think certainly from my time at the university there are academic
127 staff who are very uncivil, and not just from my first start and I think that still
128 continues and... never fails to surprise me, at times. So I think, you know, when we
129 talk about incivility I conceive it to be the responsibility of both parties. And again,
130 it's about respect isn't it? I wouldn't continue purposefully to talk over somebody, and
131 undermine them when they were trying to put across a point of view and I don't think
132 they should do that with the students either so it's a two-way process for me.

133 **DM:** And so the next question, we talked about perception and conceiving, and this
134 one is has there been any demonstrable change with how you act in any of the given
135 contexts? Would you like me to remind you of what the contexts are?

136 **L1:** Yes, please.

137 **DM:** There's the internal context, so I suppose in one sense that's about the perception
138 and thinking. There's the immediate context, which is the classroom. There's the
139 faculty/institution context about what the university is about, and then there's the
140 wider societal one as well. You know, so, has there been, or...?

141 **L1:** I think internally yes and I think I alluded to that at the beginning of the
142 interview, that internally I think much more about what incivility means, and how I
143 would manage that, I think certainly in terms of the context I would now maybe think
144 more in that would come in to planning, about what incivility occurs, might there be a
145 potential for... what would potential strategies be. And I think if we look at the wider
146 academic sense, the wider school sense for me there still isn't or doesn't appear to be a
147 strict directive and again if I give you the example of the ten minute rule, that isn't
148 implemented widely across it's differentiated, so for me, I would really look forward
149 to some sort of protocol.

150 **DM:** When you say "strict" directive, I'm interested in that term, strict directive.

151 **L1:** If you go to the business and law school, that ten minute rule is applied
152 consistently right across the school, as a directive. One of the things I think can
153 contribute to incivility is mixed messages from different academic staff. So it's
154 acceptable to maybe be persistently late in one particular lecture, or module, but you
155 might have another one where it's not. And it just seems that there are a lot of

156 inconsistencies, which can be quite confusing, I think not just for the students but
157 certainly from a new academic perspective.

158 **DM:** So there's not one right way then?

159 **L1:** Well I don't know. I don't know if there's a right way or a wrong way... I think if
160 we talk about context *specific*, no. But I think if we're talking about giving students
161 the same kind of respect, similar experience, if we are managing students'
162 expectations then there does need to be certain directives that are applied consistently.

163 **DM:** Right. So it's back to the rules and regulations?

164 **L1:** It is, to an extent. With some room for... you know, making your own judgment,
165 as an issue.

166 **DM:** What about the wider one, the wider context, where people are coming from?

167 **L1:** From the wider context, I think what's quite interesting is that, certainly not just
168 in the university but in areas of practise I think rules have changed. But I still think
169 that the students still demonstrate a lot of respect in practise areas and we don't always
170 get that in university. But I think what's really changing for the university is that it's
171 much more consumer-led now. And so that, I think we have to be responsive to the
172 students' needs and if you, you know if you look for example at, even more students
173 are more likely to go on placement and be there on time, if you think there are flexible
174 working policies that the students can draw upon, in some respects at university we
175 are less flexible, around that. But if people are going to down the route of having to
176 pay, or be on minimum bursaries, I think we have to be much more responsive. And
177 again you've got all of the competition with other universities as well. So people will
178 choose very carefully where they go, so if we're not responsive and flexible...

179 **DM:** What do you think that will have... what role do you think that will play on the
180 rules and regulations?

181 **L1:** Well I think if... I talked about a directive, fair and consistent principle that could
182 be applied across the board, and I think that needs to happen, but I do think that,
183 whereas in practise we can apply the family-friendly policies, I think almost at
184 university we need to look at that as well. Why do we have a nine o'clock start when
185 the students are queuing up for car parking spaces, or rushing to get children off to

186 school and then expecting them to be engaged in whatever they're doing
187 immediately... that isn't the reality of what happens. Is that why students turn up and
188 respect practise more fully? I'm not sure whether we've actually caught them, in that
189 sense.

190 **DM:** Right, that's interesting yes. Okay. What I'll do is I've got one question to ask but
191 I'll also give you an opportunity, if there's anything else you maybe would like to look
192 at yourself but... with regards to the actual workshop programme itself how do you
193 think it could have been different, in order to capture your thoughts and ideas in a
194 more meaningful way?

195 **L1:** I felt my thoughts and ideas *were* captured, in a meaningful way, I thought that
196 the methods we used were very structured and very organised. That isn't always how
197 research pans out, it kind of evolves doesn't it, dependant on-

198 **DM:** There was a point about evolving there as well!

199 **L1:** Yes. And almost there's a research discipline isn't there in qualatative that actually
200 advises people just to let it evolve rather than the structured way... for me, I think
201 there was a lot of discussion and debate and perhaps more time given to that although,
202 I'm acutely aware of the time that transcription takes and you have to be quite
203 focused, I do think there would have been an awful lot of benefit in being able to have
204 more time, to discuss and debate those issues, and I think not just from a staff
205 perspective but when we actually met up with the students as well.

206 **DM:** I mean I was aware of that and I was... you're quite right, because some feed
207 back in relation to my facilitation was... I was starting to get quite anxious because my
208 set questions weren't being answered, but at the same time there was a good debate
209 going on, but because of the method, the methods I'd chosen to capture the
210 information, I wasn't recording it, so I wasn't capturing that. So that's a valid point,
211 and there were reasons why I didn't record it as well. What about that final workshop
212 then? Is there anything else... more you'd like to contribute about that experience?
213 And being left to get on with it, basically.

214 **L1:** I think that... I could understand that the final workshop had to have a focus, I
215 understand that, but it was also the only opportunity that the lecturers had to actually
216 engage with the students meaningfully around this whole issue of incivility. And so
217 for me... a lot more time spent doing that and maybe coming up with some real

218 conclusions or actions that could be taken forward for me would've been very
219 beneficial. But again there was a very small representative of students, and so I think
220 that would've been enhanced, you know, but again the students that you had were very
221 very good, and I think we could learn an awful lot from them.

222 **DM:** I mean that is interesting, about the voice of the students, and more time, and
223 that's something that... I personally reflected on, I was aware of that as well and that's
224 kind of just validating that. Alright then. So I've asked you my questions, and I've
225 noticed that... because you've prepared, like I sent it around to everyone else, is there
226 anything else you'd like to share that maybe I haven't covered in my questions?

227 **L1:** No I think that you have covered it all, David and obviously I've articulated what
228 I've kind of planned on here really. It's just a very interesting piece of work, and I
229 think one of the questions that both new and existing academics always ask
230 themselves, you know how do I make the experience enjoyable, how do I manage
231 incivility and I think we come out of sessions and reflect very much upon what we
232 could have done better, how it could have been improved. So I think it's a really
233 interesting piece of work, and I think it'll be interesting to see what comes out of it
234 and whether, you know I alluded at the beginning I was really looking for some
235 concrete way forward with this so it'll be interesting to see what happens as a result of
236 it.

237 **DM:** Just in thinking as asking that, "concrete way forward", and then you mentioned
238 about reflecting on the situations, so what we've got in one sense is a situation where
239 people are actually engaging on their own personal perspectives in a reflective way,
240 becoming more self aware...

241 **L1:** Yeah.

242 **DM:** And then you're looking at more *concrete*, and so I'm wondering how... and
243 maybe it's a different question for a different piece of research! How does that
244 ethereal self-awareness become concrete. Because it seems to me that what you're
245 saying is... you *need* to reflect. That's one of the major things. And so it's that process
246 from reflection to having something concrete.

247 **L1:** I think that's quite easily explained, really. I think if you think about from novice
248 to expert, if I was in this scenario, and if you put it in the context of incivility with

249 staff or manager grievances, I would have absolutely no problem I could tell you
250 exactly what to do, what the policies were what the protocols were, I've done that for
251 years, it feels very comfortable. So if you look at from novice to expert I was very
252 expert in that area... been at the university for two years in January, its very grey, and
253 very much kind of moving along at continual from novice to expert and so under
254 those circumstances it's very reassuring to actually have that concrete directive to
255 refer to and still be able to reflect, but I think the difference is that when you get to
256 expert, you do the right thing. That's not always policy, but you do the right thing for
257 that context, for that student and you're not as reliant on the rules. That doesn't mean
258 you flagrantly disregard them, I think you just have more confidence and the
259 knowledge to be able to do that.

260 **DM:** Well that's another interesting point because you're saying do the right things in
261 the context, which is kind of what the research is about. So, thank you very much

262 **L1:** You're welcome.

263 apply the family-friendly policies, I think almost at university we need to look at that
264 as well. Why do we have a nine o'clock start when the students are queuing up for car
265 parking spaces, or rushing to get children off to school and then expecting them to be
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297 conclusions or actions that could be taken forward for me would've been very
298 beneficial. But again there was a very small representative of students, and so I think
299 that would've been enhanced, you know, but again the students that you had were very
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301 **DM:** I mean that is interesting, about the voice of the students, and more time, and
302 that's something that... I personally reflected on, I was aware of that as well and that's
303 kind of just validating that. Alright then. So I've asked you my questions, and I've
304 noticed that... because you've prepared, like I sent it around to everyone else, is there
305 anything else you'd like to share that maybe I haven't covered in my questions?

306 **L1:** No I think that you have covered it all, David and obviously I've articulated what
307 I've kind of planned on here really. It's just a very interesting piece of work, and I
308 think one of the questions that both new and existing academics always ask
309 themselves, you know how do I make the experience enjoyable, how do I manage
310 incivility and I think we come out of sessions and reflect very much upon what we
311 could have done better, how it could have been improved. So I think it's a really

312 interesting piece of work, and I think it'll be interesting to see what comes out of it
313 and whether, you know I alluded at the beginning I was really looking for some
314 concrete way forward with this so it'll be interesting to see what happens as a result of
315 it.

316 **DM:** Just in thinking as asking that, "concrete way forward", and then you mentioned
317 about reflecting on the situations, so what we've got in one sense is a situation where
318 people are actually engaging on their own personal perspectives in a reflective way,
319 becoming more self aware...

320 **L1:** Yeah.

321 **DM:** And then you're looking at more *concrete*, and so I'm wondering how... and
322 maybe it's a different question for a different piece of research! How does that
323 ethereal self-awareness become concrete. Because it seems to me that what you're
324 saying is... you *need* to reflect. That's one of the major things. And so it's that process
325 from reflection to having something concrete.

326 **L1:** I think that's quite easily explained, really. I think if you think about from novice
327 to expert, if I was in this scenario, and if you put it in the context of incivility with
328 staff or manager grievances, I would have absolutely no problem I could tell you
329 exactly what to do, what the policies were what the protocols were, I've done that for
330 years, it feels very comfortable. So if you look at from novice to expert I was very
331 expert in that area... been at the university for two years in January, it's very grey, and
332 very much kind of moving along at continual from novice to expert and so under
333 those circumstances it's very reassuring to actually have that concrete directive to
334 refer to and still be able to reflect, but I think the difference is that when you get to
335 expert, you do the right thing. That's not always policy, but you do the right thing for
336 that context, for that student and you're not as reliant on the rules. That doesn't mean
337 you flagrantly disregard them, I think you just have more confidence and the
338 knowledge to be able to do that.

339 **DM:** Well that's another interesting point because you're saying do the right things in
340 the context, which is kind of what the research is about. So, thank you very much

341 **L1:** You're welcome.

Lecturer 2

“... the opportunity to free up, to liberate the voices about power, about blame, about incivility, about relationships and about respect and hopefully trying to capture that education isn't any one person's responsibility... it's a shared responsibility” (L2, Int: 235-239).

1 **DM:** It's just starting. Okay. Well thanks for your involvement in the project...

2 **L2:** You're welcome.

3 **DM:** It is very much appreciated. And just to clarify, you've signed the consent form
4 for the interviews, and you've been involved in the previous workshops and you've
5 read the participants' letter.

6 **L2:** Yes.

7 **DM:** Good. I sent you five questions as I did everybody who I'm going to interview,
8 and those five questions relate to your personal experiences within the workshops and
9 the workshop programme. And so you've given me permission to use your name,
10 as well and you're okay with somebody else typing this up as long as the
11 confidentiality is respected?

12 **L2:** No problem at all, David.

13 **DM:** Good. Okay. So! The first question I'd like to ask is... and then this might evolve
14 into the second question so there might not be five set questions in that sense, but
15 what were your thoughts and feelings about being actively involved in the *first*
16 workshop? ... If you can remember.

17 **L2:** Without trying to be odd, it was nice to be invited. Someone who's relatively new
18 to the higher academic institute, so to have my... some of my thoughts, anxiety,
19 worries, opportunities to have a conversation about it, it was really quite a privilege.

20 **DM:** Right. Okay.

21 **L2:** So that was the first, sort of like, thoughts about it. I was interested in, having
22 conversations or being involved in conversations about disruptive behaviour which
23 the term incivility was then something that was... I don't know if introduced is the
24 correct term, but the term was brought into the conversation. But I thought a big part
25 of it was really interesting, to... have conversations and bring it in to more of a
26 discourse about something I think is probably experienced by lots of people by
27 different contexts in education, say lecturer teacher or whatever, but it's a thing that's
28 never spoken about. Because it's somehow a measure of your inability to manage the

29 situation, and I think that's a falsehood that needs to be brought out. Bit like the
30 Emperor's Clothes. Does that make any sense?

31 **DM:** It does make sense. And there's two issues there, first off just picking up on the
32 fact that you said it doesn't get talked about. Why?

33 **L2:** I think people are frightened. I think anxiety that runs through any profession, so
34 it's not excluded from the teaching and education profession, I think people are
35 frightened and they don't want to seem vulnerable, and this veneer of vulnerability can
36 get in the way of effective education, because you don't address the things that might
37 be influencing the relationship and the educational environment that you're teaching
38 in. And the environment is not just the physical environment, it's the emotional
39 context of which the students and the, if we call them, lecturer is involved and
40 responsible in.

41 **DM:** Right. And so you talked about the emotional, and you talked about- or you
42 referred to, you didn't use the word immediate- and so with respects to how the
43 workshops developed, from the first one, and this leads us on quite nicely into the first
44 one, did you find your participation beneficial as the workshops developed towards
45 the final one, and *including* the final collaborative one?

46 **L2:** Yeah. I did. The... it was listening to my own thoughts being expressed, being
47 articulated, but also listening to other people's. And also listening to some of the
48 conversations that you were... facilitating. And being aware of some of the
49 similarities, but also some of the different names and words that were being used. I
50 think it was interesting and helpful to... to have more formalise some of the thoughts I
51 possibly did have about different levels and different contexts, and civility and/or
52 incivility as being a relationship. And how that relationship can be influenced, but
53 also how it can be used as a blame. And I think that was one of the things coming out
54 of the conversations about different experiences, that different lecturers had, but then,
55 as I went into the third session with the students, that circularity is to... if it is a
56 relationship then it's a relationship between a number of different people. And having
57 the students, listen to their voice, their perceptions of what incivility is, and what it
58 means to the education opportunities I think was quite interesting. So... I think there
59 was a stage by development of that process, which, which I thought was interesting.

60 **DM:** So when you use the word interesting, can you tell us a bit more about what you
61 mean by interesting?

62 **L2:** Interesting, in trying to have an understanding of what it means to other people.
63 Both students and other lecturers, but the relationship that I have with it also, and then
64 reflecting on how that can influence the relationship that I have in the educational
65 setting, classroom, whatever, and you know, just looking at that relationship and
66 having questions about the issue of power, the issue of emotions, the issue of why
67 people might do certain things and what might be the factors that are influencing that,
68 and what might be different ways of addressing it. And I speak about everyone, not
69 just the people, because I think... one of the things that I... one of the beliefs that I
70 carry is that it's not just an individual's responsibility it's a shared responsibility, so I
71 think having that conversation in a shared way was helpful. So it was interesting to be
72 able to articulate my thoughts, to get them out and question them, but to listen to
73 others compare, and then hopefully... have a better understanding of what it means to
74 me and how it might influence my teaching style or my lessons.

75 **DM:** Because you used the word responsibility, and one of the ideas... the whole point
76 of the workshops is looking at context, but not in, and I appreciate that the context of
77 the word you used, responsibility, was to try and shift away from attribution, who is
78 responsible, who is to blame... what are your thoughts on relation to that, and the
79 focus on context?

80 **L2:** I think... the issue of responsibility is separate to the issue of blame.

81 **DM:** Right.

82 **L2:** Blame generally, my terms and references, is a negative emotion that as a rule of
83 thumb isn't helpful, it just divides and either separates either people or issues and
84 doesn't allow dialogue to resolve difference, and it takes that... it's linked to
85 responsibility, "it's there responsibility therefore I'm not going to do anything", which
86 I don't agree with, not just within the educational context but greater than that. Sorry
87 David, I've just lost my train of thought.

88 **DM:** No, that's the point, because you used the word responsibility but you just
89 articulated the fact that blame, is almost a negative kind of value associated with it
90 whereas responsibility is more positive?

91 **L2:** I think responsibility is... I think. What's the term I would use? An inner
92 emotional responsibility. It's a concept that doesn't have rights or wrongs, it's what
93 people do with it. That determines it. But I think with regards to blame I believe that...
94 one of the things I believe, think, is that there is blame, there's attribution and it's
95 usually towards the students. And...

96 **DM:** Speaking as a lecturer?

97 **L2:** Yep. And it's the students that... it's their fault, they get the blame, if they're
98 coming in late if they talking, without necessarily understanding what might be the
99 factor behind that. But also using that to detract from any... role that we might have in
100 the process. I think that's something I believed in anyway, but I think the people I was
101 having a conversation with affirms that, I think it would be interesting to have that
102 conversation with people who wouldn't want to have that conversation.

103 **DM:** Right. Yes, who, maybe they're the people who should've been at the
104 workshops. It's interesting because that came through as well in the student workshop,
105 which invites me to ask you the third question really because you started to like bridge
106 on to that and what, basically that is what are your thoughts and understanding with
107 regards to how you perceive and conceive incivility and disruptive behaviour. Just
108 starting, because you started to talk about it as a result of attending the workshops
109 really.

110 **L2:** Well I think... trying to, at least to some of the systemic stuff.

111 **DM:** Can you just say what you mean by systemic?

112 **L2:** About it's not just one person's role, it's not just influencing by one person, there's
113 the immediate context, but then there's the social context it's the cultural, it's the
114 organisational. So it's being mindful that there are lots of factors that influence a
115 behaviour or a process, it's not just what you can see and hear at that moment.

116 **DM:** And is that why you used the word relationship earlier on, to... in recognition of
117 that?

118 **L2:** Yeah. I try to think of things as circular rather than linear. And about
119 relationships, which allows different positions to be taken at different responsibilities,
120 to be aware of, to be mindful of, to be mindful of that if I do this this happens, when

121 this happens, when they do that this happens and I do this, and that's that relationship.
122 So, someone coming in late and having a negative reaction we're then creating a
123 context where they feel as if they're not being respected, they might participate
124 slightly differently, because the person who's admonishing them doesn't realise that
125 the machine's broken in the car park, you know, they're had to take their child to A&E
126 during the night, there's... really making an attempt to get here. So, lot's of different
127 factors that need to be given consideration, that's why I think something about that
128 relationship, how what I do influences what you do, and what you do influences what
129 I do. And the system, because I'm standing in the classroom, I'm part of the system of
130 higher education, and I'm part of the system of xxxxxxxx University. I'm part of a
131 system that has rules and responsibilities and regulations, that have an environment
132 that says you have nine to eleven or whatever, so there are lots of... parts of the
133 system. It's not just the person in the room with the students and that's what I mean by
134 the system, there's lots of other influences and relationships that... bring that to its here
135 and now. Not the best language but it's what's in me head.

136 **DM:** So that's like the immediate context. So... would I be right in thinking that, your
137 thoughts, your own personal thoughts have been validated in some way with respects
138 to attending the workshops, or has there been any change that you can share, or is that
139 a change in itself, the validation?

140 **L2:** I don't know if the validation is a change. It's an affirmation, so it's a reinforcer,
141 on part, but it's more than that because it's also made me question and think about, you
142 know, what are the beliefs I carry, and also being able to share them and listen to
143 other people's and take, maybe, a slightly different position than I did beforehand.
144 Now can I give specific examples? Possibly not but it's a knowing that... by entering
145 into a relationship, into a conversation with other people, then I will have had some
146 change occur. And listening to other people's views, from different genders from
147 different cultures, from different social classes from different positions of power,
148 make me give more consideration to my views, my role, my responsibilities.

149 **DM:** Right. Okay. And that kind of bridges to the fourth question, really... we can
150 return to some of these issues as well. Has there been a demonstrable change in how
151 you act with any of the given contexts? Do you want me to remind you of what the
152 contexts were or are you okay with that?

153 **L2:** Immediate, cultural...

154 **DM:** There's the internal, immediate, there's the institution/faculty, and the wider
155 societal one.

156 **L2:** I... whether it's demonstrable is difficult to say. I know that I've given more
157 thought, to the different aspects the different contexts... some of them may be similar
158 things that I carried but having a different name.

159 **DM:** Mmhmm. Can you give an example of that, or is that...?

160 **L2:** Just with regards to... again going into family-focused, systemic practise about
161 anti-discriminatory practise, being mindful of the issue of power, being mindful of
162 respect, which brings in to the issue of power within relationships, the issue of power
163 with... the lecturer in the classroom. But also the issue, the potential issue of power
164 over the student, in the classroom. The issue of power within the organisation and in
165 position, in that things that, you may not think is the best way to provide something,
166 there is a position that means, well, you don't really have a lot of flexibility in doing
167 that. So I think that's... the similarities and differences within those concepts and my
168 view of organisations and systems, and that relationship and that interaction. So.
169 That'd be what I would say.

170 **DM:** Right. No, thank you very much.

171 **L2:** Demonstrable. Demonstrable...

172 **DM:** Is that difficult to answer yourself, do you think?

173 **L2:** It's difficult to give... concrete examples I do know that in a number of sessions
174 following the joint... the interview with the staff and students...

175 **DM:** The joint, the last workshop. Yes.

176 **L2:** Yeah, after that one. I was much more... conscious in me mind when I was in the
177 classroom. And I'm thinking of some of the things that were discussed and, trying to
178 acknowledge when there maybe issues that need to be just acknowledged, try to
179 prevent them becoming incivil, or trying to become incivil in a... that influenced the
180 session.

181 **DM:** So what you're saying there is that you had this conceptual awareness of what
182 we'd been talking about and that, you felt, was informing your practise at that given
183 time in some way? Or am I... is that a leading question?

184 **L2:** I think it was... if you look at sort of either self-reflexivity or reflection on (??
185 ~17:34) in the classroom, things that would've been going on subconsciously, were
186 going on consciously.

187 **DM:** Right. Right.

188 **L2:** So, the stuff that I would've been thinking, say unconsciously, I was actually
189 thinking of in the front of my mind and was acting upon, and that was being more
190 mindful of what the students felt about, incivility can restrict their learning
191 opportunities. And...

192 **DM:** Is that... you were more self aware of that, is that what you're saying or?

193 **L2:** It's. It's difficult to... it's a self awareness, yeah, but I think it's a self awareness I
194 had.

195 **DM:** Right, okay.

196 **L2:** But it was just, in action, rather than reflecting afterwards. But that I was
197 something that I was noticing.

198 **DM:** So with respects to the workshops themselves then, as I said we'd come back to
199 some of the earlier stuff, could have the workshop programme have been different in
200 order to capture your thoughts and ideas in a... more meaningful way? So if you bear
201 in mind your experiences within that, so this is an opportunity to look and see if it was
202 ever done again in the future how could that be improved, really.

203 **L2:** It's a difficult one to answer, because you go back in time and try to remember...

204 **DM:** And of course everyone gave feedback when, the workshops were evaluated at
205 the time. There is that as well.

206 **L2:** I think, I think the environment. I don't think the university has a... it's not about
207 the university, is it? I think the environment...

208 **DM:** So the context, almost, you're talking about?

209 **L2:** Yes. I, it's a bit formal, a bit, I don't know. Comfortable chairs, a more relaxed
210 opportunity, I'm not saying it wasn't relaxed, but you talk about environment, you talk
211 about context, and I think the learning environment is a physical environment. I didn't,
212 you know, if you got somewhere different that'd be brilliant! But there's also the
213 practicalities, and that's not criticism that's just an observation. The emotional...

214 **DM:** You can be critical of the process, feel free to do that.

215 **L2:** Yeah. The emotional environment I think was conducive to having the
216 opportunity to have conversations, I don't know if, and again this is outside of control,
217 I think there's different people, at different sessions. And it would've been nice to have
218 the same people, to hear their answers. I don't have a problem with new people
219 coming in, that wasn't, that's not the issue, it's those that couldn't attend the other ones.
220 I'd love to have heard, for that continuity, the people who were... in the class, I
221 enjoyed the conversations. But the ones who were in originally, it would've been nice
222 to... but that's, you know, you can't control other people's actions.

223 **DM:** That's an interesting point, and the irony was that that was the premise to begin
224 with, but because of circumstances... Yes, and that's a good, a valid point. So I've
225 asked you... the questions in relation to the workshops, so I haven't actually got this as
226 a question with the ones I sent you, but as I was thinking, if you could just try and
227 define or share or describe anything that captures the experience, what, of attending
228 the workshops. Do you understand the question?

229 **L2:** What captures the experience?

230 **DM:** Yes, what captures the experience, yes.

231 **L2:** I don't know if I can describe what captures it, words for me would be along the
232 lines of... enjoyable, interesting, and liberating. So what captures it, let's go for some
233 strange narrative sort of approach.

234 **DM:** Narrative,? [laughs]

235 **L2:** I think the opportunity to free up, to liberate the voices about power, about blame,
236 about incivility, about relationships and about respect, and hopefully trying to capture
237 that education isn't any one person's responsibility, it's a shared responsibility, and we

238 should all be more respectful of each other, and be civil with each other, if you look at
239 civility, rather than incivility, you might find more. That's not against the...

240 **DM:** No, it's a valid point.

241 **L2:** It's the, I don't know if it was done by (?? ~22:58), who did lots of work in
242 America about relationships and discrimination, and when searching for where there
243 was evidence of anti-discrimination, rather than joining the narrative. And that always
244 sort of sticks in my mind, but I think the opportunity, to be part of it, liberating. Cool
245 gig (??).

246 **DM:** Well, thank you very much Thank you.

247 END OF T1 INTERVIEW, START OF T2 INTERVIEW

248 **DM:** I'd stopped the interview but obviously you're just reflecting and wanted to
249 share something else as well?

250 **L2:** Just my mind goes off on different tangents, David. I think the process was very
251 engaging, the only thing I would wonder about is... the final one, and about trying to
252 ensure the voices of the students weren't overpowered by voices of the staff. And the
253 seating arrangements or something like that, there was the potential there for that to be
254 something that became... staff. Dominant. And for all this issue of power, you know
255 that thing that shall not be named, but in that room there was lots of power, and lots of
256 people who possibly would have less power. And I just think that might've been
257 something that could've been acknowledged. I'm not sure if it influenced any of the
258 interactions but that was just the one thing that I wanted just to mention. But it was
259 great having the students in the session, and it would've been nice to have had more.
260 But, you know, that's... practically that's not, able to happen.

261 **DM:** Okay. You're finished now? [laughs]

262 **L2:** Yeah. Sorry.

263 **DM:** No, it's alright!

264

Lecturer 3

“so only last week I went in a room and went this is not good enough, you know it's a small cramped room, looked on the room you know the room opposite, it was a bit bigger, a bit more spacious, took the decision to decamp and go in there and we had a great session” (L3, Int: 153-156).

1 **DM:** All right then, good morning thank you very much for agreeing to be
2 interviewed and thanks, seriously thanks, for being involved in the workshops right
3 from the beginning...

4 **L3:** No problem.

5 **DM:** Just to check, you've signed the consent form?

6 **L3:** Yes.

7 **DM:** And you're in agreement with what the consent form said and if you wanted to
8 stop at any time, and stop the interview then that's fine you can do that.

9 **L3:** Okay.

10 **DM:** I've got five questions that I would like to ask, I did send the questions on
11 because someone wanted the questions sent on and I thought it was only fair to send
12 them to everybody else, as some people wanted it to prepare. So the first question I
13 want you to, I'd like you to answer, you might take a little while to reflect on it, but
14 what were your thoughts and feelings about being actively involved in the first
15 workshop?

16 **L3:** I think... I was pleased, in some way to be involved, primarily because I thought
17 I'd experienced what might be incivility in some of the subject areas that you covered,
18 in the classroom, so it was nice to be able to listen to others and to understand and be
19 able to share some of those things. I thought I might get something from it as well you
20 know, in terms of tips and tricks of the trades and ways to manage, or maybe even
21 avoid getting to the point where there might be a demonstration of incivility, if you
22 like. So I thought, I felt quite pleased, quite happy to join in and I felt the atmosphere
23 in the workshop itself was quite conducive to what we were trying to do. I thought
24 people took it seriously, I thought people joined in wanting to give and wanting to
25 share, and that just encouraged more of, it was like a reciprocal kind of process really,
26 we gave and then we saw others give and it just sort of snowballed into something
27 that I thought was, well I hope it was, quite productive.

28 **DM:** Okay. Interesting. And so when looked back over the programme of workshops,
29 from the first one up to the final one, the joint one with the students, were they
30 beneficial for you? Actually being involved in them?

31 **L3:** Yes.

32 **DM:** And could you tell me a bit about that, please?

33 **L3:** Yeah. I think they were, and the reason that I say that they were was primarily
34 around what I'd said about sharing and giving tips and those kind of things and seeing
35 some more experienced lecturers, initially, experiencing the same thing or
36 encountering the same frustrations that I did. But it's not all about negative, you know,
37 these are just sort of like... things that have come out. I think there was positive things
38 to take form it as well it wasn't just a grumble session it wasn't just like "oh, well they
39 agree with me that's you know that's okay then", I didn't want to validate the reason
40 why I might have been frustrated but we shared them, and that was reassuring and it
41 helped us, or enabled us to look at solutions then, and to move on and to share things
42 that people had tried. And I think, in the exploration of that, I discovered that some
43 people... well, people are different, there are some things that people would try which
44 would be more akin to their personality and the way that they present, I might try that,
45 I might not try what others say and vice versa that I might suggest something that
46 others might not feel comfortable with, and it, it would also depend on the number of
47 students on whether it was a practical a seminar or a lecture scenario that you were...
48 encountering those, those issues. I think that the build up as the session was going
49 along, reduced any potential hostility or animosity and a them and us feeling, before
50 we got to the meeting with the students at the end and I think the students that you had
51 were very good anyway, so that defused the them and us, I think, you know, I'm not
52 ashamed to say that initially you feel a bit defensive, you feel a little bit defensive
53 because your... your practise is as a teacher and if you allow yourself to be frustrated,
54 I don't know whether it was a chink in my armour or a weakness, so I think it... it
55 defused some of those feelings and there wasn't that animosity or hostility, and when
56 we met the students I thought it was great I thought it was a real reciprocal... sharing
57 of things. You know I've been a student myself and I'll continue to be in the future so
58 I could see both sides of the fence.

59 **DM:** So what you're saying is that the previous workshops, were important in being
60 able to... prepare you for that time with the students and that, the sharing?

61 **L3:** Yeah I think if we'd dived in straight away, there might have been an element
62 especially with the subject area that you were covering and introduced, I think there

63 might have been a lit bit of... I don't know friction is a strong word but, maybe we
64 would've protected our positions a little bit more and it might've seemed a little bit
65 more... hostile, or potentially hostile, as I think having worked through, with your
66 own peer groups, and I don't know whether that was the same for the students you
67 might find that that's the case, but... it just, it just blended well, you know, towards
68 that meeting at the end.

69 **DM:** Okay. And, that one became- through a process of serendipity almost-
70 collaborative, where as the previous ones I'd say were participative, participative
71 because I left the room...

72 **L3:** That's right.

73 **DM:** Was that... can you tell me a little bit about your thoughts about that then?

74 **L3:** About you leaving the room?

75 **DM:** Yeah not just me as a person [laughs] But the fact is I felt like, like I no longer
76 needed to facilitate that situation.

77 **L3:** I think, at that point where you left and we got on with things, I think in some
78 ways, you know, I'm not just trying to be smart or clever, I think it was good foresight
79 from yourself. Because we worked quite productive when, when you left and... it
80 removed any, any potential steer or bias from yourself, we knew what we needed to
81 do, we knew what we needed to come up with were in agreement we just needed to
82 get in some kind of shape I think an order... and, and you weren't orchestrating that
83 you weren't pulling the strings, so it was just our free reign and therefore it did feel
84 like, this is what we've produced, and maybe you know, maybe it's fortuitous but
85 maybe it's been beneficial as well.

86 **DM:** Right, right. Good. Third question, and this is specific to, well I'll read it, what
87 are your thoughts and understanding with regards to how you perceive and conceive
88 incivility and disruptive behaviour? As a result of the workshops?

89 **L3:** Probably a little bit more tolerant. Knowing that other people feel the same, and
90 I'm not- I hope I don't come across as being *intolerant* in the classroom, but, the
91 mindset that, there are you know when we discussed the particular, the cut off point

92 where the door is shut and you don't gain access...

93 **DM:** The ten minute rule.

94 **L3:** Yeah. That... I've never really been a great fan of that although you want to get on
95 and you want to think you can move on with your lecture or whatever without the
96 disruption of others coming in. But it's the same as when students say do you mind if I
97 leave my phone on, I've got, you know a childcare issue or whatever it might be, or
98 my husband's sick or... they're real life issues that we've all got to appreciate, and you
99 know that lesson is not the be all and end all for everybody. So I can't treat it as if it is,
100 I've got, I've maybe got to accept that, you know we're all coming from different
101 angles, so I'm more accepting in that way. There was an incident that happened after
102 we'd had the workshops, and a lad had said to me, he sits at the front of the class and
103 he was in my module he said, I've forgot me note pad and paper he said do you mind
104 if I make notes on me phone, and I went no no no that's fine I mean obviously an
105 Android smart phone or an iPhone or such. And... it was a seminar, so I was walking
106 around a little bit, not spying on him, but he was actually using it for notes. And I
107 thought if he hadn't had the foresight or the gumption to say... that would've enflamed
108 the situation where I'd have thought he was being disrespectful. So I think... again it
109 cuts both ways, but I think I'm a little bit more accepting now, of what's going on, and
110 obviously you know you get students from different cultural backgrounds and things
111 like that, some like the slides upfront and they're starting to use iPads and other tablets
112 and you know phones, and those kinds of things to access the media. And I think...
113 perhaps, I've had a you know, reflected on things myself I was allowed, if I allowed
114 myself to stay in the Dark Ages and be very... what's the word, I suppose didactic, in
115 the way that I work, then I would, I would banish that, but I think you've got to
116 embrace technology because it can enhance the learning experience now, and yet
117 some of those things were seen as being incivil. And on another occasion, again
118 someone was using their phone for you know, to book tickets to go to a concert,
119 during my lecture during my seminar and I found out afterwards. And I felt a bit
120 like... a bit miffed really, a bit that'd I'd...

121 **DM:** That you'd been disrespected?

122 **L3:** Yeah, in a way, yeah. And yet I thought, well, the other lad had sort of said can I
123 take notes and I thought perhaps she was, scrolling through a page you know looking

124 up something on her phone or whatever, so you know it cuts both ways and I don't
125 know how we would manage. There's the good the bad and the ugly with technology
126 there's, there *will* be the people at the back who are on Facebook, there will be the
127 people who are at the front, who notoriously took notes but are now engaging in a
128 more up to date medium to do that. It's, it's difficult sometimes and I suppose you
129 can't rule out external factors, as we mentioned, you know I might have had a terrible
130 drive to work, and be feeling pent up and, it might be the first time that I've delivered
131 that lecture, it might be something that I'm covering for somebody else and it might
132 not be as knowledge, as I feel as I should be, so therefore *my* anxiety might be raised.

133 **DM:** Which is the internal context.

134 **L3:** Yes, yeah, and the context and the combination of the two, but also I've got to
135 take into account that the *students* might have had a terrible drive to university, or you
136 know... I think it has brought to mind, and makes me reflect on a lot more other
137 issues, and to be a little bit more tolerant perhaps.

138 **DM:** You, you kind of started to answer this particular question... and I'm going to
139 ask it has there been any demonstrable change in how you act in any of the given
140 contexts? And do you want me to remind you of what the contexts were?

141 **L3:** Yeah, yeah.

142 **DM:** There's the internal context, I suppose your thoughts and feelings... and you
143 process things through that, there's the immediate context, which is the classroom,
144 then there's the institutional/faculty context, the university, and then there's the wider
145 societal one, where we come from, but what we were doing outside and all those
146 things. So, has there been a demonstrable change or is it about your *conceiving* or
147 thinking or, just being interesting.

148 **L3:** I think it's probably... came at the same time that, I'm developing because you
149 know I've only been here two and half years so I'm growing, and understanding the
150 organisational context. I'm understanding what degree of flexibility I've got within
151 modules within sessions and those kind of things, and even maybe now the foresight
152 has probably helped, to develop you know an understanding of what would be
153 conducive to learning, so only last week I went in a room and went this is not good
154 enough, you know it's a small cramped room, looked on the room you know the room

155 opposite, it was a bit bigger, a bit more spacious, took the decision to decamp and go
156 in there and we had a great session.

157 **DM:** Right.

158 **L3:** If that happened only six months in, I might not have done that. And if I hadn't
159 understood about some of the contexts in relation to, you know, I don't know if it's
160 incivility it's probably just the production of a meaningful learning experience. You
161 know so putting it in that context I think that I'm learning and sharing in the
162 workshops that you've done has probably contributed although it hasn't been the only
163 thing. It's enabled me to... develop and to reflect and to...

164 **DM:** Because, one of the notions that we brought up was this idea about fundamental
165 basics or fundamental simplicities, about the fact that you go to a classroom and
166 realise, there's a better room to do this in...

167 **L3:** Yes.

168 **DM:** But it's being able to accommodate those things.

169 **L3:** Yeah. Yeah I mean not being so blinkered and so focused on the delivery and the
170 process, to look at wider aspects you know before you get into it, and I suppose, that's
171 just me maturing into the role as well but like I say the exposure in the workshops has
172 allowed me to reflect on that.

173 **DM:** So with regards, the fifth question is with regards to the workshops, could the
174 workshop programme have been different in order to capture your thoughts and ideas
175 in a more, or just in a meaningful way?

176 **L3:** I liked the format. I thought it was flexible, informal, creative... I didn't feel
177 constrained and restricted in what we were thinking. I can't, I wouldn't... nothing
178 springs to mind in thinking that you should've done this or you should've done it that
179 way or it would've been better if, I thought the people that chose to come along were a
180 good mix, you know, probably wouldn't have hand picked them or, you know, forced
181 a better group of people really. It was a good mix, and again with the students when
182 we met the students, perhaps in some ways the only danger is that you're preaching to
183 the converted but hopefully that'll disseminate wider..

184 **DM:** That's an issue that I was aware of.

185 **L3:** Yeah, and looking at... you know behavioural changes because people see other
186 people behaving well you know might be getting the ripple effect. But yeah I mean, I
187 thought they were good.

188 **DM:** So, if I was to ask you... to think about and reflect upon one- or two, its up to
189 you- key issues that, you started to touch upon already, that the workshops have
190 helped you... recognise, discover, or develop, what would those be.

191 **L3:** I'm not the only one who finds some of the things annoying, in class, but it's
192 helped me recognise why some of those things might occur and the ways that other
193 people choose to either... I wouldn't say ignore, but seem to overlook, for the benefit
194 of some other gain further down the, if you come down like a awful lot of bricks in
195 the first five minutes you might have burned your bridges in terms of, you know,
196 getting a good relationship with the students and a good learning experience for them.
197 I suppose those kind of things I've learned, maybe an awareness of the different
198 environments, contexts that go on.

199 **DM:** All right then, good. Opportunity if you wanted to... share anything more, or ask
200 me anything in relation to the process I'm... giving it over to you!

201 **L3:** [laughs]

202 **DM:** You don't have to, it's just the opportunity.

203 **L3:** Well there isn't really but, no it hasn't been from you know a participant's point of
204 view it hasn't felt forced it hasn't felt strange it's actually been beneficial. So.

205 **DM:** Right. All right, then. Thank you very much, Keith.

206 **L3:** Thank you.

Student 1

“... it was so interesting and relaxing... I learned from people we learned from each other” (S1, Int: 20-22).

1 **DM:** All right then well thank you very much for agreeing to do the interviews.

2 **S1:** Yeah. Thank you, David.

3 **DM:** And just to validate the fact that you did sign the consent form and I can use
4 your first name.....

5 **S1:** Mmhm. Oh yes.

6 **DM:** If at any time you're not too sure about anything I might ask, just, erm, just stop
7 and ask me. It's important that you understand the question.

8 **S1:** Okay.

9 **DM:** Okay. So the first question I want to ask is: what were your thoughts and
10 feelings about being actively involved in the first workshop. The first student
11 workshop.

12 **S1:** Well to be David to be honest with you, I was very happy about getting involved
13 in this stage, but it gotten to the point when I was asking myself, what am I going to
14 say there, what is my role going to be there. Because at the beginning I don't even
15 know my role. As a co- researcher, I've not been involved in such a thing before. I've
16 written a lot of academic research before but not... active involvement at this stage. So
17 I was thinking of: what was my role going to be, who am I going to meet today, are
18 they going to be my lecturers or the lecturer I am directly involved with, are they
19 going to be people I know? So I was wondering around myself about this thing. But
20 when I get there, it was so interesting and relaxing... I learned from people we learned
21 from each other, just expanding my knowledge and understanding about what
22 disruptive... disruptive behaviour is. The impact on the learner and the impact on the
23 lecturer.

24 **DM:** Good. So there's two or three things there about your understanding of what it is.

25 **S1:** Yes.

26 **DM:** So what... as that developed as you attended the workshops?

27 **S1:** Yes. It does develop my knowledge. Because I was looking at the dictionary
28 earlier, and the internet, what exactly is incivility, what is the difference between civil

29 and incivility, so I was thinking to myself... is that the right word? Let me just do
30 research on this. And I see that... the researcher used the right word, incivility. So I
31 came out with some knowledge about incivility. Lack of good manner and lack
32 of respect of others. So that is what come out of this. So if you behave like this in the
33 classroom, that disrupt the lesson, that is how the lecturer or people feel. Nothing of
34 good manner, where it's supposed to be like, manners you know.

35 **DM:** Okay that's good. And so from the first workshop to the last workshop, where it
36 was collaborative, when there was students and lecturers together, how was that
37 processed? How would you... What were your feelings and thoughts about going
38 from... because you attended three workshops in the end, was there any change in how
39 your perceived things, or?

40 **S1:** Definitely. Knowing with your students and colleagues, you talk with free-minded
41 and open-minded conversing, with your colleagues and students and members. But to
42 be honest, when you involve lecturer- I'm not disputing getting lecturers involved- but
43 the fear of "what am I going to say in front of the lecturer?" especially those that you
44 are directly involved with, those that you speak directly in the classroom. But to be
45 honest I just find myself actively involved because those lecturer that are involved are
46 really, really helpful and so positive. They don't see themselves as a lecturer that day,
47 they see them like as a core researcher, people you can talk to. The atmosphere was
48 very very conducive, I just... feel comfortable. Because, my talks before starting that
49 research with a lecturer, just "am I going to feel comfortable talking in front of
50 lecturer?" but to be honest, it was just relaxing. So, quite enjoy it.

51 **DM:** Did you notice that I left the room?

52 **S1:** Yes.

53 **DM:** What do you think that was about, why do you think that happened?

54 **S1:** Like a kind of empowerment.

55 **DM:** Right, okay.

56 **S1:** That is what I assume is... you are looking at your face to give you what you
57 want. When you left, you gave us a chance to think for ourselves, and just think about
58 what we were saying. You empower us to think... not telling us what is going to

59 happen. So in your absence we are able to develop more than just looking at your face
60 and wondering what was going to be different.

61 **DM:** That's a good point, I actually felt anxious about leaving!

62 **S1:** [laughs]

63 **DM:** So you started to talk about this as well, this is kind of the second question, did
64 you find your participation beneficial, and you started to say that, towards the very
65 end one, that you did. And, you found them... you were reassured that they weren't...
66 what were you afraid they might have been, the workshops? What were you afraid
67 they might have been but weren't, did you have any fears about them?

68 **S1:** Yeah, I was thinking of not being able to find myself... in this position. Lecturer
69 in the school inviting me to the stage, what would I say, would I be able to give a
70 positive contribution? When I get there, the atmosphere is completely changed. So I
71 was thinking of like fear of unknown, I have like a fear of the unknown. What is
72 going to happen, what am I going to say, will I say the right thing, do I really
73 understand what is going on there? After explain everything about what incivility and
74 disruptive behaviour is, I just say: we'll reflect on what is going on in the classroom
75 and bring some sense in, to be practical. So it was interesting.

76 **DM:** Right, that's good. The next question is then, what are your thoughts and
77 understanding as regards to how you perceive and conceive incivility and disruptive
78 behaviour? How do you perceive and conceive, how do you see and how do you think
79 about it.

80 **S1:** Well the way I see, incivility is like somebody behaving in a way that they're not
81 supposed to be. To be behaving in public, like lack of respect and manner for people.
82 But at the same time, when you look at it in the other way round, not everyone
83 behaved in a way simply to behave. There must be some problem, or some factors that
84 bring about such kind of behaviour, because we are adults. If somebody comes into
85 the classroom... and teacher or lecturer or student just look at the person as... that is
86 what you always do. Do we go to the root of what's that behaviour about? Might be
87 like, he need child support, children care. Psychological or emotional problem that the
88 person is struggling with and doesn't want it to affect their education. Because most of
89 the time, you have like a background problem that you don't want to bring to the

90 classroom, so you are trying to like, balance things. So like if something is going on
91 in the family, will I fall asleep because of this, or will I put this all behind and I will
92 go to the classroom. So whatever happened, I need to balance the equation. So I see
93 that to the student and to the lecturer it might be some different manner [??]. Negative
94 manner. For the person that is involved, there must be a particular reason for such
95 kind of behaviour.

96 **DM:** That's another interesting point you talk about. So... I'm just going to check this
97 and make sure I'm picking up what you're saying. You're saying the presenting
98 behaviour in the classroom could be caused by other contexts. So it's not about the
99 immediate context of the classroom, it could be about car parking, could be the fact
100 they've had a sick child or something like that, that's made them late.

101 **S1:** Family problem, sort of thing that you are not expecting.

102 **DM:** Yes. And what you're saying is we need to have a greater understanding of that.

103 **S1:** Yes. Instead of like confronting people, in all macho way, instead of confronting
104 people, at least if you can calm down for people and get to the root of the problem
105 instead of mask the problem. So that might be helpful, that is how I perceive it.
106 Because I tell the other day that people that are involved with disruptive behaviour
107 sometime, somebody talk to me at the end of the lesson, that they wait to talk to me
108 after I came late to the classroom, and I listen and understand where's they coming
109 from. There's a problem in the family, someone fall asleep in the middle of the night,
110 has to come to the school to come and get an exam to [??], but everyone cannot not
111 just get in and say "I have this family problem", that is why I am late.

112 **DM:** Yes, okay. Right. Has there been any demonstrable change in how you act in
113 any of the given contexts? We started to talk about the contexts. Do you want me to
114 remind you of what the contexts are?

115 **S1:** Yes.

116 **DM:** There's the internal context, how you feel inside. There's the immediate context,
117 which is the classroom. There's the faculty/university context, which is the institution
118 itself, and then there's the wider societal context as well. Where we're all coming
119 from, that cultural element. So from attending the workshops have you noticed an

120 actual change, demonstrable, in your behaviour, or has that change been in your
121 thoughts, or has there been no change? I'm just interested in that, really.

122 **S1:** You know, the essence of learning things is to like, create a change within
123 yourself and within the society, like influencing change. So after attending this lecture
124 I sat down and juxtaposed my own behaviour, how will I see myself, if I find myself
125 in this situation, how will I react to people, my cultural background, will it permit me
126 to behave like this. Because you know I don't know whether this one is going to be
127 part of this composition [??]. Because when you send me things that say "I can meet
128 you anywhere," that sounds like incivility to me.

129 **DM:** Right, say that again?

130 **S1:** You know when you send a text or, a email to me, ".....I can meet you anywhere
131 that is convenient to you," that is not part of my culture.

132 **DM:** Right.

133 **S1:** My cultural background respects, like a teacher or mentor. So it would be like
134 incivility for me, to ask you to come to me, instead of me coming to you. I say: we are
135 trying to eradicate incivility behaviour... my lecturer is asking me to like, having a
136 convenient place for him to come and meet me, I won't do that!

137 **DM:** So whereas in my culture, it's giving you a choice.

138 **S1:** Exactly! So that is in cultural balance, you understand what I mean?

139 **DM:** I do understand that.

140 **S1:** I was thinking inside myself, if I call one of my people, my teacher or my mother,
141 look, I want to do like things with my lecturer and I had him to come me, my mother
142 would shout at me or any of my friend "no, that is not our culture!". You need to go
143 like, go to, straight advice, giving choice and comfortably to people. Cultural balance.
144 If you don't listen to people, you won't know. So.

145 **DM:** Right yes. So in effect, the way that I set it up and the way you understood it, I
146 hadn't had the desired effect. I was trying to be civil, which is where I was coming
147 from, but you perceived at as uncivil.

148 **S1:** Exactly!

149 **DM:** That's very interesting.

150 **S1:** So I don't know whether that is part of our context.

151 **DM:** It is, very much. It's the wider societal perspective. And the fact is that from...
152 your African background, I can see that, like when you talked about your arms...

153 **S1:** Exactly. Like if you fold arm in the classroom you might think, they don't want to
154 be there you have to get in to you. But from my own background, you have to fold
155 your arm, that's so the teacher, sign of listening, sign of interest. Because by folding
156 your arm you are not having chance to move around, and to like do something else.
157 You have to focus on the teacher, so.

158 **DM:** Right, so that's an interesting point. So what about your understanding then...
159 how I see it, incivility, because you might have perceived that as being uncivil, do you
160 understand now that it's not being uncivil, in the same way that I understand that you
161 could have seen it as being uncivil?

162 **S1:** Yeah, I just laugh inside myself because, you know when I got outside I say "this
163 is not my culture but it is their culture" so I say next, as a professional and as a
164 student, you meet with different cultural background in the hospital in your role. So
165 you have to like, understand what's in it, what that culture look like. And just, if you
166 don't understand culture you won't be able to work with it. So I say I'm going to bring
167 this one home ... [??]

168 **DM:** No that's a very good one, I shall write about that! [laughs]

169 **S1:** [laughs] So.

170 **DM:** I'm on to the fifth question now- I haven't necessarily finished, I'll give you an
171 opportunity to ask me questions- but the fifth one was could the workshop programme
172 have been different in order to capture your thoughts and ideas in a meaningful way?

173 **S1:** Well, I was looking at... if I was wanted to do this research, will I put incivility
174 and disruptive behaviour, or will I put irrational behaviour and disruptive behaviour?
175 When I look at the definition of irrational, and incivility, I put them together and I like
176 at what people put about those two languages. And I understand that the word

177 incivility, is the right word at [?? 14:57], because it's talking about manner, and
178 talking about lack of respect. So what the other one was talking about, like a
179 psychological problem that make you fight with people or something like that, we are
180 not going in that direction. We are trying to like, put a balance between civil and
181 incivility in the classroom, and make people understand their role and responsibility
182 whenever they are in the learning environment. So I discover that the researcher,
183 which is you, used the right word, to my better understanding.

184 **DM:** Right.

185 **S1:** To be honest with you, at the first instance, I didn't understand what the meaning
186 of incivility mean. Until I did more research, and see this oh right, this is where this
187 gentleman is coming from. So it's the right one and it's a good piece of work.

188 **DM:** Right. Do you think that maybe... I did give a definition, but would it have been
189 useful earlier on to have given... more definitions, more easily understood.

190 **S1:** It does, I jotted some information down here, I put it down last year that the word,
191 the context of the research is, is the right word for the research, so every time it
192 matches each other. But, there would be... if I was supposed to do the research, I
193 would give more time, because we have like a time restriction, two hours, we are
194 rushing to do things, we rush. It's an issue, that nobody ever look at before. And it is
195 the student that can bring that thing back to the classroom, so people can understand
196 where they're coming from. So there is the time restriction. So then, on that aspect
197 again, the use of language is very clear, I understand it, but I think we need to rule out
198 what our role going to be. Giving us like, front knowledge, like before we come to the
199 classroom.

200 **DM:** So instead of giving it in the workshop, give beforehand, in advance, like
201 advance organiser.

202 **S1:** Exactly. So that instead of me waiting for you to bring your own definition, if we
203 have like our role, and the context of what we're going to do there, it makes us more
204 prepared...

205 **DM:** Hmm! That's a good point. That is a good point. Yeah. Okay, right. So those are
206 the five questions, and because we've done nearly eighteen minutes... there's no time
207 restriction, but I'm going to add extra question, because...

208 **S1:** Am I too fast?

209 **DM:** No, no, it's fine, no! Don't worry about it, what you've shared with me is very
210 interesting, especially from the cultural perspective, and that's one of the contexts. So
211 that's important. What one thing do you think you've learned from being actively
212 involved in the workshops, and reflecting on some of the things you've talked about,
213 is there a key area or key areas where you feel, yes, that's something I've learned or
214 developed or changed my thinking.

215 **S1:** When we start to orient... the lecture, the research, I learned from individual
216 perspectives, students, after what we did with each other. I learned from a student,
217 important listening to each other, what happened because they went to... change word
218 because of this [??], you remember?

219 **DM:** Yes.

220 **S1:** So I just discovered that we are not here to confront each other. We are here to put
221 the balance, something in an area that was lacking before, so I understand that we
222 need to develop maturity, because we are here as adults, not like a child. So to make a
223 different happy balance between working with children, and working with adults.
224 Here to develop our level of maturity. Then I understand the impact of listening, I
225 understand the impact of learning from each other. Because everybody learns in a
226 different way, participates in a different way, so we learn from each other. Effective
227 communication, and how people feel about it. They all need to come to the lecturer's
228 bit.

229 **DM:** So this is the last workshop you're talking about?

230 **S1:** Yes- no! Everything. When it comes to the last bit, one of the lecturers is sat close
231 is saying [softly] oh, I'm going to change my practise... which is really really good.

232 **DM:** So what you're saying you were sitting next to a lecturer who said, they're going
233 to change their practise?

234 **S1:** Yes. I'm going to change my practise because I didn't know, that that is how
235 people feel about being disruptive. How the lecturer react. So I was really really
236 impressed.

237 **DM:** Can you remember what it was specifically or not, or have you forgotten?

238 **S1:** We were talking about the... the way lecturer feel. Reacts, sorry. Reacts to some
239 students come late into the classroom.

240 **DM:** Lateness. Right, yes.

241 **S1:** The way that lecturer perceive it, some lecturer perceive it as [??] even if it is
242 twenty minutes, others will let the people know that- you let them know that- so one
243 other lecturer was like oh, I'm going to change my practise. You understand what I
244 mean?

245 **DM:** I do understand. So how did that make you feel?

246 **S1:** It made me feel comfortable, and made me feel like somebody is realising what is
247 going wrong. Like to improve everybody, we all learning. Make me feel comfortable,
248 to appreciate certain things. Change my practise in those ways... I'm not picking on
249 anybody!

250 **DM:** I know you're not picking on anybody! [laughs] Not even me!

251 **S1:** [laughs]

252 **DM:** So we've been talking about twenty-one minutes or so.

253 **S1:** Yes. Okay.

254 **DM:** Is there anything else you want to share, at all? Because you answered the
255 questions and there are some really interesting things in there, and what the interviews
256 are, is the interviews are a personal perspective on a collaborative approach, are you
257 with me? So you've had that collaborative experience but now you're giving a
258 personal perspective on that.

259 **S1:** Right.

260 **DM:** Is there anything else you'd like to add or do you think you've covered... I
261 noticed you've got some notes with you?

262 **S1:** We've talked about maturity and addressing it in meaningful way, rather than
263 complain or confronting people. Then, what I want to like share about this then is
264 understanding empathy sometime.

265 **DM:** Empathy?

266 **S1:** Yes. From both... I was saying from the lecturer to the learner. So not same
267 people as the "bad" person, I never come late to the classroom, I always come fifteen
268 minutes earlier and is sat before the lecturer...

269 **DM:** You're always sitting at the front, aren't you? [laughs]

270 **S1:** [laughs] Like, if lecturer perceives such behaviour from students, like, if you want
271 to help somebody, and balance it, get to the root of the thing, not labelling,
272 blackmailing people, this is... [??]

273 **DM:** You said blackmailing, what do you mean by blackmailing?

274 **S1:** Like... labelling. Like what happened on Thursday, on the lecture, between two
275 students?

276 **DM:** Oh yes? Yes.

277 **S1:** The other student was trying to label the other, and it's like, it's compromising
278 between the two. Instead of seeing each other, as person who came in...

279 **DM:** Reaching a mutual understanding.

280 **S1:** Right. Reaching a mutual understanding. [??] Instead of like seeing... [??]
281 understanding culture...

282 **DM:** And I think that's a great way to stop it and end the interview by, understanding
283 culture!

284 **S1:** Yes.

285 **DM:** Thank you very much.

286 **S1:** All right, then.

Student 2

“Everyone had a different point of view, they were all valid points of view, and it helped me understand things more, the aim of where we all going and the direction of what we were trying to achieve” (S2, Int: 21-23).

1 **DM:** All right then thank you very much for agreeing to be interviewed, and
2 thank you very much for your ongoing involvement in relation to the workshops, it's
3 been really helpful.

4 **S2:** Thank you.

5 **DM:** Just to check, you've signed the consent form and your agreement to do this, and
6 I can use your first name?

7 **S2:** You can do, yes David.

8 **DM:** All right, good. So I want to start off with my first question, and I'll just read it
9 from the sheet: what were your thoughts and feelings about being actively involved in
10 the first workshop?

11 **S2:** Right... Well the first workshop I came to I'd never been involved in research
12 before, so I was a little bit unsure of how it would go, seeing as it was the first time I'd
13 ever taken part in an academic workshop. In the beginning I wasn't sure of the aim of
14 the research, but as time went on it started to unroll with the different questions that
15 were directed for me to answer and work together. My thoughts were that I was given
16 good guidance throughout the first workshop helping me to understand where we
17 needed to go, where we wanted to be. I just said that I was helped, that helped me to
18 actively understand the aim of the workshop and be actively involved. I enjoyed the
19 workshop, it was nice to meet other students from different professions, so it kind of
20 gave us all different points of view, so it helped us be actively involved in the
21 workshop. Everyone had a different point of view, they were all valid points of view,
22 and it helped me understand things more, the aim of where we all going and the
23 direction of what we were trying to achieve.

24 **DM:** Right so, not only the structure of the workshop but listening to how the
25 collaborative nature, of sharing with things, helped you as well?

26 **S2:** Mmhmm. And how everyone respected each other, give each other time to speak,
27 listened to what people had to say. That's really what I got out of it.

28 **DM:** And so from the first one, and your continued involvement in the workshop
29 programmes, how do you feel- and this leads us on to the second question, actually-

30 did you find the participation beneficial in the workshops developing towards the final
31 one?

32 **S2:** Yeah.

33 **DM:** Because that was a slightly different approach, wasn't it.

34 **S2:** The final one was different, but I thought it was a good approach because the first
35 one we did a group, the second one we were a group but we all had opportunities to
36 speak individual, which I felt was quite good for me being a first year academic. I was
37 in with different levels of academics throughout the whole research project, and it
38 kind of gave me an insight to how academics kind of progress, as well.

39 **DM:** That's interesting. Can you tell us a bit more about what you mean by that, in
40 how academics progress?

41 **S2:** Well I've kind of opinions and it's how I put them across academically. It was nice
42 to see the second year students, 'cause I could kind of see myself, 'ooh, am I kind of
43 going to be at that kind of level next year?', the way they kind of put things across, put
44 their opinions across with their respect and different things like that.

45 **DM:** So the way they were able to articulate those things?

46 **S2:** Yeah. Mmhmm. It gave me good insight of how I need to develop meself.

47 **DM:** Oh right! So indirectly it was a learning experience in relation to that as well as
48 what the focus of the research was about?

49 **S2:** Yeah.

50 **DM:** So as the workshops developed as you went into the last one, which was the one
51 with the lecturers and the students, tell me a bit about your feeling and thoughts about
52 that one.

53 **S2:** That one, erm, that was a little bit more difficult for me. I understand what we'd
54 achieved in the first two workshops, but as I say the academic level had kind of went
55 up again, but it was really good because everyone supported and helped each other.
56 When we got together as just the group, when you sat aside...

57 **DM:** When I was told to leave the room! [laughs]

58 **S2:** When you were told to leave the room! We kind of all helped each other, kind of
59 gave each other a chance to... it made me start to think a bit deeper, about incivility as
60 well, about trying to think of things, like I could relate to life experiences, to bring
61 that into the workshop. Different experiences I'd had in life, just boundary pushing
62 and things like that.

63 **DM:** Tell me a little bit more about 'boundary pushing', what's...?

64 **S2:** Well, pushing boundaries is always going to be... boundary pushing, people are
65 always going to, it doesn't matter what level you're at, what rules are introduced,
66 there's always going to be some form of... People are always going to break them
67 rules, and push the boundaries.

68 **DM:** Why?

69 **S2:** I just think it's human nature. [laughs]

70 **DM:** Well it is, I'm interested in that: but why do people have to do that, but that
71 relates to incivility does it not?

72 **S2:** Mmhmm. Well I related mine to Auschwitz because that's where I'd been in the
73 summer, because of what had happened with Auschwitz, I related... there was always,
74 it doesn't matter how many rules people had, there was always boundaries but they
75 were more for humanity, boundaries. But people do push boundaries at all levels, so
76 you have to kind of... there has to be some kind of rules set in the beginning, like for
77 example, no, switch your mobile phones off please. Set a few little rules and that kind
78 of might balance it out.

79 **DM:** Do you think there's room for negotiation in... in the workshops, we agreed
80 boundaries to begin with didn't we?

81 **S2:** Yeah.

82 **DM:** How do you feel as a student that should be implemented, in the actual real
83 world of...

84 **S2:** In the real world of lectures?

85 **DM:** Yes.

86 **S2:** Well I personally, from my point of view, it's kind of when you go into the lecture
87 at the beginning, I like lectures which set the boundaries then. Say right, if you've got
88 a mobile phone, if you're expecting a call, please put it on silent. And kind of, just say,
89 from their experience they'll know the kind of things that they're dealing with day in
90 and day out. Just set a few little rules initially at the beginning. And I've seen that
91 happen, and normally it works well.

92 **DM:** Right. Okay. So... did you find your involvement beneficial in the workshops?

93 **S2:** I did, yeah. It gave me a chance to think in depth about things.

94 **DM:** That's the second time you've talked about that, thinking, reflecting in some
95 depth?

96 **S2:** Yeah. Gave me a chance to, as I say, start looking at things from a different point
97 of view within the classroom environment. I was always just sitting there as a student,
98 just looking to the lecturer all the time... I do give my opinions and I do join in the
99 sessions, but I kind of look at their role in a different way now.

100 **DM:** That's interesting, because I want to stay on that... the next one bridges into this
101 question here: what are your thoughts and understanding with regards to how you
102 perceive and conceive disruptive behaviour? So you started to think: I think about it
103 differently, I can see it in a different way, can you say a bit more about that?

104 **S2:** I can see it in a different way now because I've had a chance to get together with
105 different people, different professions, and speak to them and get their thoughts and
106 opinions, which has helped me to form my own opinions. About... kind of the
107 different role people have, my role is a student but in the same instance you should
108 take responsibility for being a student.

109 **DM:** Right, yes.

110 **S2:** Well, maybes I didn't take as much responsibility in the beginning.

111 **DM:** So how's that developed? Have you got a practical example of that or, or
112 anything like that about how it's developed?

113 **S2:** Developed? Well if I was in a classroom now for instance, and you had kind of a
114 lecturer at the front and there was kind of something going on, I think I'd probably

115 help support the lecturer more now. I'd maybe say, "excuse me, can you be quiet
116 please we're trying to listen," and I'd kind of... I look at facial reactions and how
117 people are coming across and different anxiety levels and stuff. So I might try and
118 support the lecturer in a different way. I probably would have just sat back and left it
119 to the lecturer.

120 **DM:** So with respects to that then, that's almost a kind of informal collaboration in a
121 classroom. You might not have actually said to the lecturer I'm going to do this but
122 you feel a sense of responsibility?

123 **S2:** Sense of responsibility, yes. I don't think it's all their responsibility any more. I
124 kind of in the beginning just looked to them for guidance in a lot of things, but I don't
125 know if that's because I'm going into my second year now, I'm becoming more self-
126 aware, I'm becoming more confident, so I'm kind of speaking up more. I don't know if
127 it's just internal, that's kind of my internal development as to what's going around.

128 **DM:** Which of course internal context is something we looked at, wasn't it?

129 **S2:** I think that's a very important part, being self-aware... of the situation. ... what did
130 I put for that one?

131 **DM:** It's number three we're looking at.

132 **S2:** I just said I had a better understanding because I didn't realise the... there was kind
133 of the immediate context, the school, you got the national context, like the policies
134 and things that drive it, and that's totally in-depth and giving us more insight again,
135 which I'd never really looked at: I didn't look that far, I was always focused on what I
136 was doing in the classroom, but now I'm becoming like more aware of different...

137 **DM:** So what you're saying is that it could well be related to the workshops, but also
138 related to your own personal development, as you're going on, in your student journey
139 from a general perspective?

140 **S2:** Mmhmm.

141 **DM:** Good, that fits nicely with this one here, because it says "has there been a
142 demonstrable change in how you act in any of the given context", and that's what

143 you've started to do, your demonstrable change, the actual change there, is now you
144 thinking "ah, I've got a role to play here, it's about sharing things".

145 **S2:** Yeah. In, for instance, if I'm in a class now I know the people I'm with quite well
146 in my lecture now, I'm more likely to say "will you be quiet, I'm trying to listen" but
147 doing it in a nice way that's quite constructive and they'll just go "all right okay sorry"
148 so I kind of like that kind of way as well.

149 **DM:** So that's actually a specific strategy that you're using in relation to that?

150 **S2:** So a strategy, yeah. And I also, I did, I took part in learning leaders, so I actually
151 got a chance to stand in front of a class. I can't remember if there was twenty-eight or
152 twenty-nine of the first year students, to give them some support and advice. There
153 was a few of us done it but on a few occasions when everyone started to talk I went
154 "excuse me, could we just talk one at a time please" and it gave me the confidence to
155 turn around and say that, where I wouldn't have known how to deal with it if I hadn't
156 done the workshops and explored incivility.

157 **DM:** That is interesting. I'm going to go on to the fifth one but it doesn't necessarily
158 mean that we're finished, because I might go back and look at one or two other things,
159 but could the workshop programme have been different in order to capture your
160 thoughts and ideas in a meaningful, or in a *more* meaningful way? How did you think
161 that, looking back? ... I know that people did evaluate it on an ongoing basis as well.

162 **S2:** I think in the first workshop I may have been a little bit quieter, in giving my
163 opinions, I'm kind of like that in new situations anyway. But by the time I'd developed
164 onto the second one I was quite happy to get involved, in the third one I was happy to
165 get involved in a level that I could.

166 **DM:** So did you find that because there was those three, each time it developed your
167 confidence with regards to how you participate with other people?

168 **S2:** It did, yeah. And it kind of challenged us as well.

169 **DM:** All right! Tell me a little bit about that, challenging you.

170 **S2:** Well the first one it was meeting different people from different years and
171 obviously listening to how they put it across, so that was challenging for us, to kind of

172 put it across, try and think about how I was saying it, obviously to respect people.
173 Because you have to kind of respect... the group that you're with, respect where you
174 want to go, respect the lecturer and researchers. The second one... that one was
175 challenging but it wasn't *as* challenging, because I think I'd had the first one and
176 initially I knew what I was developing. With the questions you had set, I found that
177 one *much* easier: I don't know why, but I kind of did. Maybes I found that better as
178 well because you did it individually, you went round the group, and it gave me a
179 chance to individually say, so. That one, the third one, was really challenging because
180 I'd been with academics of first second and third and now I was coming up the
181 academic level of intellectual depth, lecturers and stuff...

182 **DM:** Intellectual lecturers?

183 **S2:** Intellectual lecturers! [laughs]

184 **DM:** [laughs] They'll love that!

185 **S2:** I just, there's obviously because you're teaching classrooms and stuff...

186 **DM:** I know what you mean, yes.

187 **S2:** Very good about articulating, putting it across, very kind of deep thinking once
188 again. Which helped me, but the- the lecturers were great, the support and that. I was
189 fine.

190 **DM:** Good. So once again what you're saying is that, lots of things happened in the
191 workshops, but what it did for you was to develop you personally, it developed your
192 ability to almost... articulate yourself in a more meaningful way, because of the
193 process?

194 **S2:** Helped my confidence as well.

195 **DM:** Empowering you to do that? Okay.

196 **S2:** And making us self-aware of what disruptive behaviour is, in looking at what the
197 different contexts is. You don't have to just relate it to the classroom, you can relate it
198 to the wards for example.

199 **DM:** True, yes.

200 **S2:** So it's kind of made us, like, when I look at the lecturers I can transfer me skills,
201 what I've learned through exploring incivility, how you say it... how exploring it, and
202 I can do that through different contexts as well.

203 **DM:** Right. So it's transferable?

204 **S2:** See... on the wards, yeah. I kind of look at the wards and what's going on in the
205 environment, how everyone has an individual role to play and how we can support
206 people in their roles.

207 **DM:** All right, that's good. That's interesting. So I've asked you five questions and
208 what's been interesting to me is your own personal development in that workshop. Are
209 there any other things in your notes that you'd like to share at all, that maybe you
210 hadn't had an opportunity to cover, Denise?

211 **S2:** Just that the knowledge that I've gained from the workshops can help me develop
212 coping strategies, just... the behaviour...

213 **DM:** So knowledge and coping strategies, tell me a bit about that then. Knowledge
214 and coping strategies, what's the link, how do they link to one another?

215 **S2:** Well the knowledge is I'm more aware of what's happening, I know what inciviv...
216 inciviv... what's the say?

217 **DM:** Incivility.

218 **S2:** Incivility! [laughs] Get it right! I know what incivility is, I know what that is now,
219 so I can kind of... when things are happening as I've said, when you're in the
220 classroom and something happens, I can have an internal strategy to cope with that.
221 But I kind of think on me feet with it now, and I'm confident in kind of saying it,
222 where normally I would think [quietly] mmm, I wish they'd be quiet.

223 **DM:** Yeah. Put it up with it.

224 **S2:** Maybe put up with it but think "I wish the lecturer would tell them to be quiet" or
225 something like that, but now I actually take it upon myself, because I understand
226 where *I'm* coming from as a student, and I'm more aware of the role of the lecturer as
227 well, because I've actually spoke in a group, and I feel more confident, I feel like
228 having the knowledge of how they're kind of feeling has helped me to put strategies in

229 place.

230 **DM:** Right. Okay. Good.

231 **S2:** Because I kind of, I know where they're coming from now, where I didn't have
232 that knowledge.

233 **DM:** So you can empathise with them.

234 **S2:** So I was kind of well... you know. Am I kind of saying something I shouldn't, or
235 is it their job to be doing that, but now I'm quite comfortable to do that. And
236 obviously we're all grown-ups here, so.

237 **DM:** That's it, we're all grown-ups. So should grown-ups not behave in any other way
238 then?

239 **S2:** They should, yeah! But we don't at times.

240 **DM:** Yeah. True. Okay. So that's really useful. I mean for me, I'm quite satisfied that
241 I've covered my questions. Just one final check to see if there's anything else you'd
242 like to add to it at all?

243 **S2:** Just thought the workshops were well planned by the researcher, by yourself...

244 **DM:** Thank you.

245 **S2:** So it give, like an opportunity of three different workshops to explore... incivility
246 in different ways, I just said... I already said that the second workshop gave me
247 opportunities. I think that's about it, really.

248 **DM:** Would you say that there was evolvment, they evolved. The final one. Could
249 you see that one lead to the other or was that not...

250 **S2:** It did, yeah, it did.

251 **DM:** I mean that was the intention but whether or not it... yeah.

252 **S2:** In the beginning as I said with the first one I wasn't sure where it was going to go
253 with that, but as it developed at the end of the first one I had a clear understanding.

254 **DM:** Well that's reassuring.

255 **S2:** Then it developed again, I had a much better understanding by the second one.
256 Whoosh! I couldn't have went into the third one without them two. Because I needed
257 to develop that knowledge inside with, everyone, who I was working with in the
258 workshops. Yourself, the other students, the students we had to develop that
259 ourselves. We were kind of all come together at the end the same as the lecturers did,
260 come together and you know, complete that final workshop. It was good how it
261 evolved.

262 **DM:** Good. Well, I'd like to stop it there and thank you very much. Very helpful,
263 thank you!

264 **S2:** You're welcome!

265

Student 3

“.. Students would see through that and it's all a bit phoney. We all actually know that there are real boundaries, since we're in a real institution” (S3, Int: 289-291).

1 **DM:** All right then, this is David Morning, doing my sixth and final interview for
2 my research project, and I have here with me...

3 **S3:** N.....

4 **DM:** N.....

5 **S3:** Otherwise known as S3.

6 **DM:** Otherwise known as S3. He's learning! Right! [Laughs] Just with respects to
7 what we've already talked about you've signed the consent form, you've
8 agreed to this interview, you were involved in three previous workshops... so what
9 this interview's about is to get your view and perspectives, and your feelings, with
10 regards to the workshops themselves. And how, you experienced those. Okay. So
11 the first thought, in relation to that is, what were your thoughts and feelings about
12 being actively involved, say, in the first workshop?

13 **S3:** Well to go... just a tiny bit before that, I think my involvement, my decision to
14 get involved with the process, was driven partly by frustration, at the lack of
15 response you go to... two or three requests. So you'd asked a whole year, you'd
16 asked a whole student group, and you just weren't getting any responses, so I
17 suppose it was frustration about lack of response that sort of made me respond,
18 that was part of it.

19 **DM:** Okay.

20 **S3:** And I suppose looking back that's part of the passive-aggressive incivility that
21 we've been thinking about, you know? Just sort of apathetic...

22 **DM:** Would you say that could be inertia? As a word that could describe that?

23 **S3:** Yeah... yeah you could also call it resistance, and again that resistance to
24 learning thing... but yeah, inertia perhaps.

25 **DM:** Right.

26 **S3:** So first workshop it was good because for months and months, for terms and
27 terms, there was a group of us, you know, who just seemed to be constantly
28 frustrated, infuriated, by some other people's behaviour. So at the first workshop
29 there was a few of us together from the same group, with some shared experience
30 and shared gripes. We had a common gripe. So that was good, and sort of

31 validating to have that... sort of frustration mirrored back, other people felt the
 32 same thing, I felt quite powerful actually.

33 **DM:** So when you say "I felt quite powerful", I'm interested in... why that was the
 34 case.

35 **S3:** It's the group, it's about shifting... at least in that room, we were the majority,
 36 it seemed sort of unanimous, you know, so there was a sense there of a common
 37 purpose. We're not alone... almost a sort of rallying, I know I'm being a bit
 38 picturesque with my language, but a sort of rallying cry... oh yeah, we're going to
 39 do something about this, so it felt a bit like that.

40 **DM:** So that common goal, that common pursuit. Okay. So just with respects to
 41 the next question which is... that was talking about your first one, did you find
 42 your participation beneficial as the workshops developed towards the final, joint
 43 one. So was there anything from the first one, the second, to the final one, that was
 44 beneficial for you, specifically?

45 **S3:** I think I thought more and more about it, and I'd done my own little bits of
 46 research. Yeah. Well I suppose what was good was, moving away from that
 47 position of a sense of certainty, to the fact, you know the four people who were
 48 left, the four or five, because it did thin out, that was a dynamic, and that had an
 49 impact as well I think. There was a sense, I'll be honest I think... because of
 50 placement pressures and assignment pressures it's like, everyone's dropped out,
 51 I've still got to go.

52 **DM:** So could you say that was your internal context fuelling that?

53 **S3:** Yeah. Definitely, yeah. A sense of obligation actually... and I suppose I had a
 54 bee in my bonnet about using Beon's [??] resistance to learning idea, I wanted to
 55 keep that on the table, I suppose I had an agenda there, you know, and I wanted to
 56 see it through as well. But going back to this sense of moving from certainty to
 57 uncertainty, it was a sense when there was only four of us, that... I think the four
 58 of us had quite different perspectives, differently developed ideas about what
 59 incivility was, what power dynamics were, what influence Electra [??] could have
 60 on the environment at hand... So it felt more atomised, I suppose, maybe that's
 61 more honest.

62 **DM:** Tell me what you mean by atomised.

63 **S3:** Well, we weren't, it wasn't... a mass. I don't think there was a consensus. So
 64 that felt... I suppose, I'm not going to say insecure, but it was moving away from a

position of security, where, oh yeah we all agree on this, we got to a more abstract realm I think, a conceptual realm where... even the terminology perhaps, we couldn't agree on some of the terms, what they meant to us.

DM: I'm really interested in that part of it, because, even though maybe in lieu of switching from a consensus to a difference of opinion, were you still able to share your perspectives and listen to other perspectives that were different from yours?

S3: Yeah. Although, you know, again on reflection, I hadn't thought about this... linking this to my own resistance to learning, I think perhaps I got less tolerant, or maybe less able to hear different perspectives, perhaps, I'm just thinking this for the first time. I think there was a sense that, I was clinging on to this idea, that I thought yeah I want to keep this on the table... whatever, Beon [??] or the internal saboteur, Fairbairn's internal saboteur. I think maybe I wasn't listening as well to other people. And I think there's an interesting parallel there, perhaps, with a learner's experience in a lecture. Not being able to hear other people, or... there's a parallel there, I think. Something microcosmic.

DM: It's interesting, because the environment in one sense was a classroom, in inverted commas. Okay. Thank you. So... what were your thoughts and understandings in regards to how you perceive and conceive incivility and disruptive behaviour, or disruptive contexts, or whatever? So I'm asking about your perception and how you conceive it. You know, in relation to where you are now.

S3: Okay. I think... I think that first workshop where it felt like there was a consensus, I would've defined it as people being loud, people being noisy. I thought about it a lot more, I've come to think of it more as that sort of, passive-aggressive non-participation, people turning up without a pen, without a bit of paper, or people sitting, on their mobile phones, so it's not necessarily disruptive you know, so I think incivility... that can be classed as incivil behaviour but it's not disruptive, there's a difference.

DM: So what you're saying is... it's subtle sometimes? It's maybe not as obvious as someone walking in ten minutes late or anything like that, and that's why you use the term passive?

S3: Yeah. I mean I'm reflecting on my own experiences, I told you I was a staff trainer for four years, so I think... in many ways, I'd rather have someone who's a bit chatty than someone who completely disengages. And I would look for the

99 people who come in and go straight to the backseats, you just know, they're telling
100 you something by doing that...

101 **DM:** Yeah. So what you're saying is that... there's how we conceive and how we
102 think, and how we perceive and also how we interpret it?

103 **S3:** Mmm.

104 **DM:** Because, you make a point, they go to the back seats and you just know,
105 what do you just know?

106 **S3:** I think they're communicating something there. Although... what are they
107 communicating? Of course, they might just not like people sitting behind them, so
108 many different meanings so we just don't know do we. And I think a massive void
109 in the heart of this... well it's a void in my understanding, is that we haven't talked
110 to people who we'd, you know, maybe categorise as disruptive and they... it
111 would've been great to get some of those people onboard. It would've been great.

112 **DM:** And I think someone mentioned before as well during the group, workshops,
113 that those were the people who should've been there, but wouldn't because of the
114 nature of it!

115 **S3:** Absolutely, yeah. Self-fulfilling, yeah.

116 **DM:** Okay.

117 **S3:** I'm really conscious as well, of all the labelling and the othering that happens,
118 you know, that's the danger of that first consensus, that first group were there was
119 a consensus, that us and them thing I was very conscious of. And since the first
120 one, people have dropped out, we're still having a discussion about it, people in
121 the GT group, aren't noticing I think that's it's not so black and white, it's not the
122 behaviours, I don't think those people and those behaviours are inextricably
123 linked, people who complain a lot often demonstrate those behaviours as well.
124 And I was saying myself the other day, I tend to be more tolerant of it if I know
125 the people who are doing it and if I like them so, there's a lot of that...

126 **DM:** Yes. That subjectivity? I remember we looked at context and we referred to
127 the internal context in how we perceive and see, a sense of self-awareness?

128 **S3:** Yeah, definitely.

129 **DM:** Or am I putting words in your mouth?

130 **S3:** A little bit, yeah. [Laughs]

131 **DM:** [Laughs] At least you're honest!

132 **S3:** No, you're right, you're right...

133 **DM:** So, this links to what I've been saying, has there been any demonstrable
134 change in how you act within any of the given contexts? And a reminder of the
135 contexts, there's the internal context... a sense of self-awareness, self-esteem... the
136 immediate context, which is like the classroom, there was the university or the
137 faculty context, and then the wider societal context which is what we bring,
138 through our process of socialisation. So in relation to those, has there been any
139 demonstrable change? So the keyword there is demonstrable.

140 **S3:** I can think of one or two occasions where I've challenged what I thought was
141 uncivil, or disruptive behaviour, and that's changed... so perhaps I've moved from
142 a sort of passive... sort of like a victim position, you know, to saying, whatever,
143 for Christ's sake, first lecture of the third year someone turns up and he's like, have
144 you got a biro, and I move from passive to sarcastic, that for Christ's sake, but at
145 least it was a challenge. So that's a progression for me, well that's in the internal
146 environment isn't it.

147 **DM:** Yes.

148 **S3:** And I suppose moving into the classroom environment, I challenged someone
149 else who was, I mean this is more of a disciplinary matter, but who was making
150 some inappropriate comments, or maybe it was something there were writing that
151 was inappropriate to the classroom environment...

152 **DM:** Yes.

153 **S3:** So I suppose a few times I've challenged people, otherwise I would've just sat
154 back and fumed.

155 **DM:** And was there a consequence to that?

156 **S3:** Yeah. This all happened at the start of the... the third year, I think it alienated
157 people a little bit, I felt a distance between myself and those people. They were
158 part of a group of people and I think those people were surprised I'd spoken out so.
159 Yeah it's felt a bit uncomfortable to be honest, there's been a bit of discomfort. I
160 feel like, you know, there's been a little dog in the corner and it's never bitten
161 anyone and then it bites someone and, it's like that. Trust you know, the spirit once
162 gone is never returned, it's like that. So I feel like they don't quite trust me
163 anymore because I've pulled them.

164 **DM:** Right. Okay. So that's interesting... so how could that have been prevented,
165 do you think?

166 **S3:** By me, or by the environment?

167 **DM:** Well, yeah, there's the internal, which is you, there's the environment which
168 is the immediate, I suppose the reason I'm asking it is, should something have
169 been done earlier by other people, or...? I'm just interested.

170 **S3:** Mmm, yeah. I'm trying to resist that externalised locus of control, but you
171 could certainly say environmentally, the lecture environment remained a situation
172 where people turned up without a pen, and people thought it was appropriate to,
173 you know, sit and pass inappropriate sexual comments between each other. So
174 there's a cultural thing.

175 **DM:** Okay.

176 **S3:** Shakes head.

177 **DM:** Shakes head. Looks a little bit despondent! [Laughs]

178 **S3:** [Laughs] I'm glad I did it.

179 **DM:** Yeah?

180 **S3:** We've all shaken hands, you know, it's okay.

181 **DM:** But it does... raise an issue with the discomfort associated with an
182 intervention. So, with... I notice you've got a list there so what I'm going to do is
183 ask my last question and then invite you if you've anything else to contribute.

184 **S3:** Yeah, this is just an aide memoir, David, so I'll just drift down after if that's
185 fine.

186 **DM:** No that's good, I appreciate the preparation So could the workshop
187 program have been different in order to capture your thoughts and ideas in a more
188 meaningful way. So... from what happened, is maybe an opportunity to evaluate it,
189 really.

190 **S3:** Hmm... I wonder how it would've been if it hadn't been so driven by, some of
191 the underpinning... well some of the questions you were asking. The questions you
192 were asking were determining the arenas of what we were discussing, you know.

193 **DM:** That's right, exactly the word.

194 **S3:** So we were talking about power in different environments, in different
195 contexts. I wonder how it would've been if we'd just had a completely free form...

196 **DM:** I think that's an interesting point that, and... did you feel that it was
197 restrictive? The fact that there was a given framework, which maybe wasn't as
198 structured to the very end one, arguably, but... what impact did it have on you
199 personally then in relation to the workshops?

200 **S3:** You know I think the reality is, it was time limited wasn't it?

201 **DM:** Yeah.

202 **S3:** So there had to be some sort of focus... If you'd had forever, and if the
 203 participants had had forever, and we'd said okay let's spend two days bouncing
 204 this around, we could've covered flip charts with words and done a thematic
 205 analysis and all of that, so.

206 **DM:** That's an interesting- sorry?

207 **S3:** I think the way you tell... I mean, I know there was a sense that things were
 208 being distilled, you know, and I'll be honest okay, we all filled those forms in, we
 209 put little comments in the boxes. And I think for me, and this is just narcissism
 210 [laughs] when the final result came out there was a sense of, has my comment
 211 gone on there or has it just vanished? And maybe other people felt like that as
 212 well, so.

213 **DM:** It's an interesting point, being pragmatic about it, and I'm not defending it,
 214 I'm giving you an explanation, but I couldn't fit all the comments on because it
 215 would've been over-burdening for the person looking at it!

216 **S3:** Absolutely.

217 **DM:** Rest assured, everyone's individual comments have been looked at, and do...
 218 a part of the engagement with the associated discourse, but maybe that's a valid
 219 point as well. Yeah.

220 **S3:** Well it's a fairly petty one but... yeah. So I'm just... liked it, I really liked it,
 221 I've just been looking at them before, and I liked the north south east west thing,
 222 there's a sense that the whole, you know, spectrum of responses are being
 223 reflected.

224 **DM:** Yeah. But maybe yours weren't in there! [Laughs]

225 **S3:** Not necessarily, no, not in every point. Absolutely.

226 **DM:** Yeah. It's an interesting point, because it was something I was aware of, I
 227 was aware of that. Do we, do I, give everything, but then it'd just end up... would
 228 people engage with it? So adding a bit of colour, and circles and stuff like that.

229 **S3:** No no, it's great.

230 **DM:** All right then. So from the list you've got is there anything you want to pick
 231 up on, that you want to add to what you've already said?

232 **S3:** I've put here, since doing the workshops, I've got even more sympathy for
 233 facilitators. And I did before anyway, as I said I've done it, on some level anyway.

234 **DM:** Is that sympathy rather than empathy? [Laughs]

235 **S3:** [Laughs] It's the former, it's the former! My heart goes out. My heart bleeds,
236 really. God almighty. Especially when we had the joint workshop. I'll tell you
237 what happened with the joint workshop, it was brilliant, because it was all about
238 hearing how facilitators, how frustrated they get by it. I think there was a
239 hierarchic feel to it, you know, just because that was implicit, we are the bearers
240 of social structure, so... the lecturers bear a hierarchically greater weight than the
241 students, so. But I think I was shocked by the amount of responsibility facilitators
242 take for behaviour in their classrooms. And it's this resistance to... individual or
243 group dynamic explanations, I think there's a sense. I was worried by, the pressure
244 people put themselves under, in terms of if this is a disruptive group or there's
245 disruption happening in this group, it must be me.

246 **DM:** So that was quite insightful for you? Did you realise that?

247 **S3:** I think that was something that I'd experienced, but yeah I was, that made me
248 concerned.

249 **DM:** Going back to the issue about power, did that change or involved you in the
250 last workshop? Because the previous workshops led to that one, hadn't they?

251 **S3:** Yeah, yeah.

252 **DM:** So in relation to that, that power, and you kind of more or less said that
253 socially, it's there, the teacher-student dynamic, was there anything about the
254 workshop in the way you interact with one another that kind of, brought that down
255 a bit?

256 **S3:** I mean environmentally, it was, you know, like you said, round tables. The
257 first name thing. I'm not sure what else could've been because... in a sense, I think
258 I want to maintain that boundary as well.

259 **DM:** I'm interested in that, why?

260 **S3:** Because, it's like... I don't know. You don't want to be too pally pally, I think
261 it's about maintaining one type of social relationship.

262 **DM:** Is it about etiquette? ... Is it about being civil?

263 **S3:** No. It's complicated actually, it's getting something out of my thoughts, out. I
264 suppose in one sense, when you're sitting there saying these are the people who
265 are marking my assignments...

266 **DM:** It's an interesting point you make, about that, because beforehand I'd got
267 permission for the student to be exempt from any lecture that got involved in the

268 workshop, in the assessment of their work, but what you're saying is it's still there,
269 regardless of any practical arrangements, there's still a sense that it's there,
270 **S3:** Yeah.
271 **DM:** Should it be?
272 **S3:** Well, you know, if we lived in an anarcho-syndicalist society...
273 **DM:** Say that again?
274 **S3:** If we lived in an anarcho-syndicalist society! [Laughs]
275 **DM:** Right, you're going to have to tell me what you mean by that! [Laughs]
276 **S3:** What I mean is, if we lived in a non-hierarchal society then there wouldn't be
277 hierarchies. So there wouldn't be those hierarchic power relations, there wouldn't
278 be power relations.
279 **DM:** I suppose one of the things with the workshop was to start... to question
280 those, and to look at ways to try and... equalise them, in some sense.
281 **S3:** Yeah. I mean looking at the comments I don't think I was the only one, I mean
282 I'm just, thinking about it now, but there were other comments people were
283 reflecting, you know, how do you change the power dynamic in a classroom, who
284 has the most power, could a lecturer give the students more power, by setting joint
285 ground rules or things like that, or sharing out the rule-making procedure. I think
286 there was a lot of resistance on that front, from participants.
287 **DM:** Both students and teachers?
288 **S3:** From the students, I'm thinking about the, the comments. The comment I'm
289 thinking about, and it wasn't mine, there was a sense that students would see
290 through that and it's all a bit phoney. We all actually know that there are real
291 boundaries, since we're in a real institution.
292 **DM:** Yes.
293 **S3:** So even though we're say in a classroom, which, I've done it myself, say okay,
294 what are the boundaries.
295 **DM:** It's a valid point. It's an interesting point because I'm, I was coming through
296 with that as well. Okay. Any more on your extensive list? [Laughs]
297 **S3:** It's not as extensive as you think! [paper rustles] This looks repulsive, doesn't
298 it, you know? [Laughs] It's nauseating!
299 **DM:** [Laughs]
300 **S3:** But most of these things are just little bullets, you know. Most of the writing
301 on this page is just your questions, okay, it's just bullets. What else have I got...

302 **DM:** I'm not actually criticising you for having an extensive list! [Laughs]

303 **S3:** Yeah, yeah I want to go back to that, just that... what I see is a resistance to...

304 seeing disruptive or uncivil behaviour as a result of... it's got to be an interaction

305 between people's internal and external environment, but there is an internal

306 environment, there is individual, I'm not going to pathologise, but it's all about

307 individual dynamics. You know. So let's say people are disruptive because the

308 room's hot, but not everyone is disruptive so why is that? Obviously some people

309 are, they could be repressed or over-controlled or they've internalised... all of that.

310 It feels like there's a resistance to considering individual interventions. But then

311 that's me looking for a solution for that.

312 **DM:** So resistance to individual interventions, the person themselves are you

313 talking about rather than the...?

314 **S3:** Yes.

315 **DM:** Right.

316 **S3:** I'm talking about a lecturer saying to someone, how's things? And actually

317 that was, that was my intervention when I'd seen this guy, writing something

318 obscene about a fellow student, my approach was, because I was worried about

319 him, is everything okay?

320 **DM:** Maybe what you're saying is, intervention is important, it should happen, but

321 it's the way, the method that's to...

322 **S3:** Yeah, yeah sure. I would see interventions as being supportive, not punitive,

323 you could see disruptive behaviour as being, it's crass isn't it, that sort of cry for

324 help thing, but it's indicative of a condition isn't it. I think that's part of it, part of

325 the picture anyway. So I'm trying to take the pressure of the facilitators here,

326 saying it's not your fault. I know the room's hot, you know, and it's not your fault.

327 **DM:** Right. That's almost kind of, rescuing, would you see there's a bit of rescuing

328 a person there or?

329 **S3:** Yeah, yeah.

330 **DM:** Yeah, okay. All right then well we've lived a lot, it's nearly been half an

331 hour, thirty minutes.

332 **S3:** Okay, thanks Dave.

333 **DM:** So thank you very much, really appreciate your involvement in it.

334 **S3:** Okay. Cheers.

335

10. Ohio University School of Nursing Student Civility Contracts

Ohio University School of Nursing Student Civility Contract

CIVILITY IS BEHAVIOR THAT: 1) shows respect toward another, 2) causes another to feel valued, 3) contributes to mutual respect, effective communication and team collaboration.

Our primary commitment is to learn from the instructors, from each other, from the materials and from our work. We acknowledge differences amongst us in values, interests and experiences. We will assume that people are always doing the best they can, both to learn the material and to behave in socially productive ways. By sharing our views openly, listening respectfully, and responding critically to ideas, we will all learn. Most students exhibit appropriate behavior in class, but sometimes there is disagreement over the definition of "appropriate" behavior.

Learning is a group activity, and the behavior of each person in class in some way or the other affects the learning outcomes of others. If we keep these thoughts and the following rules in mind, the classroom experience will be a better one for everyone involved.

School of Nursing Students' Responsibilities:

Failure to comply with the requirements of any of the following items or other policies in the School of Nursing Student Handbook or Ohio University Undergraduate Student Handbook may result in a conference with the appropriate Associate Director or his/her designee to discuss the difficulty. Should the problems warrant immediate action, the Associate Director may recommend the student be dismissed from the program/SON. The following is a description of the scholastic, non-cognitive performance responsibilities of a student in the School of Nursing.

Attentiveness - The student regularly attends class. All extended absences are for relevant and serious reasons and approved, where applicable, by the appropriate authority. The student is consistently on time for lectures and stays until the end of presentations. The student is alert during the presentation and demonstrates attentiveness by taking notes and asking appropriate questions.

Demeanor - The student has a positive, open attitude towards peers, teachers, and others during the course of nursing studies. The student maintains a professional bearing in interpersonal relations. The student functions in a supportive and constructive fashion in group situations and makes good use of feedback and evaluations.

Maturity - The student functions as a responsible, ethical, law-abiding adult.

Cooperation - The student demonstrates his/her ability to work effectively in large and small

groups and with other members of the health team, giving and accepting freely in the interchange of information.

Inquisitiveness - The student acquires an interest in his/her courses and curricular subjects, demonstrating individual pursuit of further knowledge.

Responsibility - The student has nursing school performance as his/her primary commitment. Student/student and student/faculty academic interchanges are carried out in a reliable and trustworthy manner.

Authority - A student shows appropriate respect for those placed in authority over him/her both within the University and in society.

Personal Appearance - The student's personal hygiene and dress reflect the high standards expected of a professional nurse.

Communication - The student demonstrates an ability to communicate effectively verbally, nonverbally, and in writing with peers, teachers, patients, and others.

Professional Role - The student conducts self as a professional role model at all times and in compliance with Standards of Practice Relative to Registered Nurses (OAC Chapter 4723-4) and the ANA Code of Ethics for Nurses with Interpretive Statements

(http://nursingworld.org/ethics/code/protected_nwcoe813.htm). The student demonstrates the personal, intellectual and motivational qualifications of a professional nurse.

Judgment - The student shows an ability to think critically regarding options, reflecting his/her ability to make intelligent decisions in his/her personal and academic life.

Ethics - The student conducts self in compliance with the ANA Code of Ethics.

Moral Standards - The student respects the rights and privacy of other individuals and does not violate the laws of our society.

The Ohio University School of Nursing reserves the right to dismiss a student at any time on grounds the University may judge to be appropriate. Each student by his/her own admission to the SON recognizes this right of the University and SON.

The continuance of any student on the roster of the SON, the receipt of academic credit, graduation, and the granting of a degree rests solely within the powers of the University and School of Nursing.

Effective January 2, 2010 Disruptive Behavior and inappropriate behaviors will be broken down into two of its elements of performance: 1) the profession and the SON/University has a code of conduct that defines acceptable and disruptive and inappropriate behaviors (p. 18 Ohio University School of Nursing Student Handbook), 2) As future nurses and leaders you must manage disruptive and inappropriate behaviors within yourself, among your peers, and others. Examples of uncivil behavior are below but not inclusive:

- Demeaning, belittling or harassing others
- Rumoring, gossiping about or damaging a classmate/professors reputation;
- Habitually interrupting as others speak;

- Not paying attention or listening to others who address you; not responding to email, letters or voice mail that requires a reply;
- Sending emails that are inflammatory in nature;
- Speaking with a condescending attitude;
- Yelling or screaming at instructors, peers, or clinical staff.
- Habitually arriving late to class;
- Knowingly withholding information needed by a peer, instructor, or clinical staff;
- Discounting or ignoring solicited input from instructors/faculty regarding classroom and/or clinical performance or professional conduct.
- Overruling decision without direct discussion and rationale;
- Not sharing credit for collaborative work or not completing an equitable share of collaborative work assigned. ;
- Threatening others; this refers to physical threats, verbal/nonverbal threats, and implied threats.
- Displays of temper, tantrums;
- Using up supplies or breaking equipment without notifying appropriate staff/faculty.
- Rudeness that ultimately escalates into threatened or actual violence

As Ohio University School of Nursing Students We Commit to:

1. Follow conventions of good classroom manners and SON student responsibilities as outlined above.
2. Ask permission to tape record and respect the instructor's decision to allow or disallow.
3. Refrain from verbal, emotional or sexual harassment.
4. Refrain from electronic harassment via email, facebook, or any other electronic/wi-fi media or devices.
5. Refrain from use of the Internet during classroom time.
6. Listen respectfully to each other.
7. Respond respectfully and reflectively to ideas aired in the classroom.
8. Refrain from personal insults, profanity and other communication stoppers.
9. Recognize and tolerate different levels of understanding of complex social and cultural issues among your classmates and the professor.
10. Issue "gentle reminders" when these guidelines are breached.
11. Arrive timely to class/clinical sessions.
12. Bring the required supplies and be ready to be actively engaged in the learning process.
13. Focus on the business at hand – the class, its content, learning and the professor.
14. Turn cell phones off or to vibrate before the start of class.
15. Refrain from texting during class time.
16. PICK UP OUR TRASH upon leaving the room.
17. Refrain from sleeping in class. (Laying your head on the desk or sleeping in class is rude, and it is distracting to others)
18. Turn in assignments on time.

19. Be courteous in class. (This does not mean that you have to agree with everything that is being said. However, your point will be much more credible if conveyed without rudeness, aggression, or hostility. If you strongly disagree with your professor, it is a good idea to speak with him/her after class.)
20. Raise a hand to indicate a question or comment as a courtesy to classmates and the professor. (Remember, your questions are NOT an imposition – they are welcome. Chances are, if you have a question, someone else is thinking the same thing but is too shy to ask it. So, ask questions! You'll learn more, it makes the class more interesting, and you are helping others learn as well.)
21. Make arrangement If an emergency arises that requires an absence from a session, to get the notes and all other information that was covered in class from a colleague you trust.
22. Respect the need to request to meet individually with the instructor of a course for review of an exam within one week following administration of the exam as needed. No visual review of exam materials will be granted after this period.
23. Respect the rules of the syllabus. (Content of exams and calculation of grades earned are not a starting point for negotiation. Faculty are willing to work with students to meet learning needs, but will not negotiate individual terms with students.)

By signing this contract, I acknowledge receipt and understanding of this contract. I understand that any behavior or action determined to be a breach of this contract may result in my being subject to immediate dismissal from the program/School of Nursing.

Student Name (please print): _____

PID: _____

Student Signature: _____ Date: _____

